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# SELECT PIECES

I N

## P R O S E,

Translated from the FRENCH

O F

MARIVAUX,

BURLEMAQUE,

MARMONTELL,

VILLARET,

DE BURY,

— LUC,

— ZUR LAUBEN,

— BEAUMELLE,

RACINE,

GAILLARD,

ROLAND,

LINGUET,

DE LA ROCHE,

— BLANCHET,

L'ABBE RICHARD,

LE CHEVALIER DE

MEHOGAN,

And other eminent FRENCH AUTHORS.

With NOTES and OBSERVATIONS  
by the EDITOR of the MATRIMONIAL  
PRECEPTOR.

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L O N D O N.

Printed for R. SNAGG, No. 19, Paternoster-  
row. 1774.

[Price 2s.]

2755 / 88

## Advertisement.

**T**HE Editor of the following Pieces, having met with them in several Miscellaneous Publications, imagined that they would, if collected together, not only appear to greater Advantage, but afford more general Entertainment. Having endeavoured to make his *Selection* at once *useful* and *amusing*, he will be very happy to find it as well received, as it is well intended.



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# SELECT PIECES,

TRANSLATED FROM THE

F R E N C H.

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## I.

*A remarkable [characteristic] LETTER,  
by the celebrated Mons. MARIVAUX,  
to an intimate Friend.*

“ I ACKNOWLEDGE, my dear friend,  
that I am lazy, and that I enjoy that  
inestimable blessing which Fortune could not take  
from me, though she has left me little else. I  
should indeed have had more of other things,  
if my laziness had always been uniform and steady;  
if I had not, for a moment, ceased to be  
lazy, rather than hear some folks grumble, who  
were thought to be wiser than myself: is not  
this a pleasant proof that it is rational to be lazy,

B

and that Laziness is innocent of most that is laid to her charge! To remain as I was---that was the only condition upon which I should keep what I had, and what I had should keep ME. My good friends, however, would not rest till they, as they said, improved the golden opportunity of the times, for doubling, and trebling, and quadrupling my patrimony. I was half ashamed of appearing to disadvantage by doing nothing, and half bewitched with the notion, that a young man, just entering into life, should be over-ruled by the advice of the experienced and prudent, whose authority every one affected to treat with respect: and so I suffered them to dispose of my fortune as they pleased; to sell, in order to buy, and became fatally busy to execute the projects which they had formed for my advantage. O sacred! O salutary Sloth! if I had continued under *thy* influence, I should not have written so many idle tales, but I should have enjoyed more days of felicity than I have now suffered minutes of affliction. Inactivity, my friend, will not make you richer than you are, but neither will it make you poorer. In a state of rest you may preserve what you cannot augment; and I know not whether, sometimes, what we have is not augmented, as a reward for virtuous insensibility to the charms of wealth."

*Observations.*

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*Observations.*

FROM this letter several inferences may be drawn : it appears that Marivaux inherited his father's fortune, which is said to have been considerable ; that he lost it by venturing in projects of the same kind with our South-Sea scheme, and that he became an author for subsistence.

The goodness of Marivaux appeared in the most trifling circumstances.---He was one day setting out for the country with Mad. Lallemand de Bez : *He* and the lady's sister were ready in the coach ; she herself staid behind to give some orders to her domestics. In this interval a sturdy young fellow, about eighteen or twenty, plump and fresh-coloured, came to the coach-door begging. Marivaux, struck with the contrast between the appearance and profession of the man, looked out, and reproved him, " Are you not ashamed, said he, a young fellow, in perfect health and vigour, to have the meanness to beg your bread, when you might procure it by honest labour?" The fellow, struck with the rebuke, was, at first, confounded, and silent ; but presently afterwards, scratching his head, cried, with a shrug and a sigh, " Ah ! Sir, if you did but know---I am so lazy !"-----Mari-

vaux, who was himself sensible of the pain of labour, was so pleased with the fellow's confession, that he gave him a crown; which, however, upon reflection, it is probable, he thought very ill bestowed.

XX

## II.

### *Thoughts on PASTORAL POETRY.*

THE composing, and the hearing of Poetry, give pleasure to every man in proportion to his sensibility. There are few young people who have not written verses; and there is not a tribe of Savages in America or Africa, a herd of Barbarians in Asia, without poets and poetry.

The inhabitants of a fertile country, and temperate climate, were the first who cultivated rural poetry: Daphnis and Theocritus were Sicilians.

Among happy people, whose employments were embittered neither by toil nor anxiety, men who were born with a genius for Poetry, celebrated

celebrated the quiet felicity which they enjoyed. Their theme was their pleasures, of which it was impossible to speak without speaking of Nature, from whence they were derived: they were pleased with their condition, of which they contemplated the circumstances; they felt an interest in them all, and there were no particulars of a pastoral or rural life, which they judged unworthy of their song: they had no idea of any other Nature than that which supplied their wants, nor any other characters or manners than those of the relations, the friends, and neighbours who were dear to them; their pictures were as simple as their manners; they were just, though they were rustic; they painted with exactness, and even with grace, but they painted for themselves: to shepherds their poems were delightful, but they pleased less those who were accustomed to the refinements of artificial life.

When many small nations were swallowed up in one great one; when wars and luxury succeeded to the quiet and simplicity of rural life, the peasants began to suffer oppression; those who were employed in the business of agriculture became slaves, and their life and manners were no longer the subjects of poetry.

In those splendid ages, when genius invented the arts, refined luxury, and embellished cities, the country was forgotten: those who celebrated

its beauties were not heard ; and the number of those who were employed about Nature, was too few to induce poets to paint her.

In the ages of reason and speculation which succeeded those of genius, when the pleasures of luxury were reduced to their just value, when they inspired less enthusiasm, because they were better known, mankind became again sensible to the felicity of a pastoral life, and conscious of the advantages that are derived from agriculture. Agriculture, therefore, was again honoured, and the peace and innocence which attend it, were regretted.

The Sybarites, when they were wearied with their vices and intrigues, began to take pleasure in the contemplation of characters that were simple and honest ; and in remarking the notions and feelings of men not acquainted with luxury and art, they became fond of rural pictures, if it was only because they exhibited objects that were new.

In an age something like this, Virgil wrote his Eclogues and Georgics : we may, therefore, infer, that rural or pastoral poetry is cultivated before men are formed into large and polished societies, and when the pleasures of such societies begin to lose their relish.

In this age, Pastoral Poetry is enriched in a manner unknown to the ancients. Philosophy  
has,

has, if we may be allowed the expression, aggrandized and adorned the universe: it is now a much more striking object than in the ages of ignorance: the progress of science in general, particularly in natural philosophy, astronomy, and chymistry, has made the palace of the world, and its inhabitants, better known. As soon as mankind found new riches in nature, they began to conceive that they might find still more, and therefore examined all objects with the most diligent and curious attention. By the union of eloquence and philosophy, *Physics* is become an agreeable study: its principles have been widely diffused, and knowledge is grown popular. The language of philosophy, having been thus adopted by the world, may, without impropriety, be admitted into poetry. Poems may be written which require a very considerable knowledge of Nature, and their authors may, notwithstanding, hope to find readers. The English and the Germans are the fathers of this kind of poetry: the ancients admired and celebrated the country; we admire and sing Nature.



## III.

*The History of the ORACLE of*  
BABYLON.*By* MONS. DE LA ROCHE.

THE *Genius of Truth*, driven out from the commerce of mankind, was on the point of quitting the earth, and retiring nobody knows whither, when the repentant Babylonians thought proper to build him a temple, and sacrifice on his altars. Thither, therefore, he turned his steps; and dwelt in the midst of Babylon. In return for their offerings and devotion, he condescended to indulge them with the presence of an oracle, to instruct them in the truth of whatever they desired to know. To this end he took possession of the organs of a man, who happened to be one day in a profound sleep; and, thus endued with a human form, placed himself in the temple they had erected; answering all sorts of questions they had to propose. He recollected things past, satirized the present, and foretold the future.

Never was there an Oracle so dangerous; for never was there an Oracle that so often told the truth. He was nevertheless consulted, and the Babylonians believed themselves in the way to be perfectly happy; as they were now no longer to  
be

be imposed upon. But alas ! this was their misfortune. Mankind are too weak to support the weight of truth. There might you see a man, whose flattering hopes had attended him to the brink of the grave, learning of the Oracle how idly they had been founded, turn mad, and die desperate. Here another, full of himself, and almost happy in the contemplation of his own merit, fall headlong on the discovery of his intrinsic value, from the pinnacle of self-sufficiency, into the lowest, and most abject state of humiliation. Even philosophers, who had spent their whole lives in seeking the truth, soon began to doubt of every thing they knew, and plunged themselves into the bottomless pit of scepticism. Every sentence delivered by the Oracle, was, in fact, a mortal blow to the happiness of the Babylonians. Their present enjoyments gave little pleasure, because they foresaw the ill consequences attending the indulgence of them ; while the future evils they were taught to expect, began to torment them in imagination, before they really happened.

Broken friendships, divorces, and dissolving partnerships became the general talk ; for friends began to find one another out ; the women appeared to be what they really were ; and those who intended to dupe others, saw themselves already in danger of becoming dupes themselves.

Peace and good order thus vanished with their ignorance, and discord and confusion attended their knowledge of the truth. The towers of Babylon were falling to ruin, and its streets were growing desolate.

At this juncture, a philosopher, named *Ima*, was at the head of the police. His character deserves to be known. Although young, he had frequently made the human mind the object of his contemplations, and had formed no very high ideas of its capacity. He looked on himself as ignorant, and esteemed few others very wise. As he found little instruction in books, he read the less, and thought the more; not that he flattered himself with making much greater discoveries than his predecessors or co-temporaries, but that he chose rather to indulge the luxury of his own imagination, than to adopt the notions of others about matters, where both were equally chimerical. The ignorance, weakness and malignity of human nature, had particularly engaged his attention. "I have no very great opinion, would he often say, of mankind; but they are my brethren: I respect them, and wish also to be myself respected. There is no love lost, however, between us: such as theirs is for me, I am very indifferent about it; and such as I could wish it to be, it is more than probable I shall never deserve it."

These

These reflections, which made him look on all the occurrences of life with the greatest indifference, had, at the same time, given him a tranquillity of temper, and a sweetness of manners which nothing could discompose. Mean while, to outward appearance, easy, careless, and indolent, he cherished within, an active and lively imagination, equal to the government of two Babylons. The administration, who contrary to the advice of *Ima*, had thus paid their devoirs to the Genius of Truth, now applied to their neglected magistrate, to desire he would find means to get rid of him. He undertook it, and succeeded. To this end he conveyed privately into the temple, every morning, four or five impostors, who mimicked the tone and gesture of the Oracle to perfection. The public swallowed the bait, and gave thanks to the genius, for increasing the number of oracles. In a short time, however, it was discovered that very little dependence was to be put in what had lately been uttered. Hence, also, it soon began to be suspected, that, from the first, the people had been under a delusion ; and that, though sometimes, the oracle might have told truth, it was more guess-work, and had happened only by chance. Under this persuasion, they gave themselves no farther trouble to consult the oracles.

From this moment, friendships recommenced; husbands and wives reconciled; societies were again established; and the Babylonians recovered their former peace and tranquillity, in proportion to their ignorance of the truth, and as they became again the dupes of each other.



## IV.

*On the Affinity between Natural and*  
**Revealed RELIGION.**

*By* Mons. DE LUC.

**R**EASON is the most excellent of all the faculties with which the Creator hath exclusively endued the human mind. When duly cultivated, therefore, it is the torch which lights him to take a prospect of the universe; and in the contemplation of it, to discover the supreme Author of his existence, and of all the blessings attending so inestimable a gift. This discovery, however circumscribed and limited, ought naturally to induce mankind to pay their Creator  
and

and benefactor all that homage which is so justly his due. Now it is in the payment of that adoration we owe to the Supreme Being, in our assiduity to receive with gratitude, his abundant mercies, in our strict observance of that law which is the foundation of all morality, "*Do unto others as you would have them do unto you,*" that consists the real natural religion which comes to us from God, by the way of reason independent of revelation. But the unhappy prevalence which the greater part of mankind have permitted their irregular passions to gain over their reason, having vitiated and depraved it, it became absolutely necessary for God to declare his will, in a manner independent of their corrupt understandings. This has been effected by the mission of Jesus Christ into the world; who, both by precept and example, hath established natural religion to such a degree of evidence, that if reason may in this respect be called a torch to light those who properly cultivate it, the gospel may be denominated a sun to enlighten all such as study it with sincerity and humility of heart. There is no difference between them but in their degree of illumination. Thus, should a man, for example, behold the various objects around him, by the help of a torch at midnight, will he find them to be different at the rising of the sun? not at all: the vast addition of light will only en-

able him to behold them more clearly and distinctly, and will discover others beyond the feeble rays of his artificial meteor. Such is the affinity and resemblance between that natural religion which the Deity communicates to us by reason, and that which he hath revealed to us in the scriptures. They cannot, therefore, be contradictory to each other ; because there is in effect no difference, and there is but one God from whom they are both derived.



## V.

### *A Comparison between Alexander, Hannibal, Scipio, and Cæsar.*

WHEN *Minos* passes judgment in *Lucian* on those great generals, and places *Alexander* first, then *Scipio*, and last of all *Hannibal*, I cannot agree with him any more than with *Appian*, who has been of the same opinion, in his *Treatise on the Wars of the Romans in Syria*. It appears that they have judged of the merits of those heroes by their enterprizes, and the consequence<sup>s</sup>

consequences that have attended them : and not as they should have done, by their actions separately considered, and by the conjunctures, and dispositions of time and place. If they had carried their reflections thus far, they ought, in my opinion, to have given *Hannibal* the first place, *Scipio* the second, and *Alexander* the third. I confine myself to their military talents ; for if we attend to their personal virtues, *Scipio* seems to me, by his wisdom, his moderation, and the whole tenor of his life, to have been the most virtuous of the three. In *Alexander* may be seen many marks of an excellent disposition, of a noble generosity, and of an heroic virtue ; but clouded by an excessive brutality, an impetuosity of temper, and violent passions ; by a foolish and ridiculous vanity, and by the extravagance of his designs. In *Hannibal's* conduct may be observed the fierce and haughty genius of his nation, void of humanity, and unfaithful in their treaties and promises. But I do not here examine what were their moral talents ; I attend only to their military virtues ; and in them I give by far the preference to *Hannibal*. He waged war with the most valiant men, the best disciplined troops, and the most powerful state then in the known world ; being already master and conqueror of his own. Before he was 25 years old, he was declared generalissimo of the Carthaginian armies.



In a few years he conquered Spain, freed the Pyrenees, forced his way through Gaul, defeated all who opposed his progress, and passed the Rhone within view of the Gauls, in spite of their efforts to prevent him : he pierced the Alps at the head of his army, with a boldness and an address of which one could not have thought Hercules capable before him. He fought many battles with the Roman armies, commanded by brave and experienced generals, scarce meeting with the least check. He carried the terror of his arms even to the gates of Rome ; and though he was but weakly supported by his countrymen, who envied his glory, he found means to keep his footing for sixteen years in the enemies country. When he left it, he left it voluntarily, and without being compelled by force, but only to obey the orders of the Carthaginians, who recalled him. He lost, it is true, a battle against *Scipio*, but then he lost it against the Romans, the most warlike people then in being. And who is the general that has not suffered some reverse in a long succession of wars \* ? Does one defeat efface the glory of an infinite number of victories ? That victory indeed was very brilliant, as

\* *Answer.* The Black Prince, and the Duke of Marlborough.

it put a period to the second Punic war, not so much by the loss the Carthaginians suffered, as by the brutality and fierceness of their government, which prevented *Hannibal* from taking the necessary measures to repair that loss. Did those kings of Asia, Antiochus and Prusias, with whom he took shelter, endure the slightest loss, while he managed their affairs, and till their haughty and capricious tempers forced him to consult his own safety?

When *Scipio*, therefore, in *Lucian* and *Appian*, ridicules *Hannibal* for having dared to prefer himself to the man whom he conquered, he seems to me not to reason consequentially, because one single event does not determine the difference between them. As to *Alexander*, I give him only the third place. In the flower of his age, he found himself at the head of an army of brave Macedonians, trained to war by his father Philip, but poor, unacquainted with the elegancies of life, and inhabiting a barren and unfruitful country. He was absolute master of his kingdom, and of his troops, and had only his own will to consult in the undertaking, conducting, and supporting a war. He attacked an enemy enervated by pleasure, and by long prosperity; and a southern nation, by the heat of the climate, is naturally indolent, and always inferior in courage and strength, to the people of the north. *Alexander*,

indeed, was personally brave, intrepid, and resolute, but rash and inconsiderate; valiant as a soldier, but not as a general: by his genius, but not by reason, he did not rightly employ his valour for the good of his army, and of his subjects. If we compare *Cæsar* with these great generals, in whatever light we consider him, we shall find him greatly superior to them all: and we must acknowledge that former ages furnish us with no instance of so large an assemblage of virtues: in a word, that *Cæsar* was the noblest effort of nature.

HUETIANA.

\*\*\*\*\*:\*\*\*\*\*

## VI.

### *Reflections on the Art of War.*

*By the Baron DE ZUR LAUBEN.*

THE art of war consists not simply in giving and gaining battles; that has been done by the ignorant and barbarous. The reputation of  
of

of a great general ought not to be estimated by carnage and butchery. Experience evinces that a victory often costs more than it is worth. The true military art consists in purchasing the greatest advantages at the least possible expence ; in seizing opportunities ; and so happily managing occasions, as to render a stroke of art, a motion, a stratagem, as effectual as a bloody battle. Civilized warlike nations have eagerly sought for this art, and none has been found so promising as skill in encampments, and the judicious choice of posts and situations. It is this knowledge that demonstrates the abilities of a general ; one happy encampment shall frequently decide the fate of a campaign. It was his deep penetration and perfect knowledge in the choice of situations, that rendered Martial Turenne, with 20,000 men, victorious over an army of 70,000, in the famous campaigns in Alsace and the Palatinate : it was the same talent that enabled the prince of Condé to triumph, with an inferior army, over all the address of the prince of Orange in the Netherlands. Both knew how to decline a battle without any appearance of fear, and when to embrace the critical moment for striking the decisive blow.

## VII.

## Reflections on NOBILITY.

*By* Mons. DE BEAUMELLE.

**W**HAT is a Nobleman? a person proud of his birth; proud of his rank, proud of his riches, proud of his merit. What is his birth? the gift of Nature. His rank? the gift of fortune. His riches? the gift of his prince, or of his ancestors. His merit? the delusive offering of self-love, or flattery.

Of all the false notions which obtain in the world, there cannot, in my opinion, be one more detrimental, nor which I would more exert myself to exterminate, than that which sets up all the nobility as so many idols. Into what a degree of debasement is mankind fallen? The vulgar pay them a respect almost equal to divine worship; yet this very vulgar ought to be the most clear-sighted people in this point; for that exorbitant and monstrous disproportion between the high and the low falls heaviest on *them*. Cure them of this infatuation, as abject as it is false, and you go a great way towards making them happy.

Great

Great men seem to have two souls, one of which inspires that servile compliance observable in their behaviour towards their superiors ; the other that haughtiness and cruelty with which they treat their inferiors. To these two, another must be added, to explain that artful complaisance observed with their equals. This system accounts for the strange moral phenomenon which appears in them of three opposite tempers, to say nothing of a thousand little accessory qualities being united in the same person. This at once removes all surprize which might otherwise result from seeing yourself insulted by one, who, the moment before, you saw fawning and cringing before another man.

Do the great men live, think, or speak better than the rest of mankind? Are they more conspicuous for sublime genius, or extensive knowledge? Not at all. In the essential parts of merit, they are rather inferior to persons in a middle station. How absurd then, how pernicious is it, that the most illiterate and flagitious set of men should be the most respected!

*Strictures*

## VIII.

*Strictures against the MODERN STYLE.*

By Mons. P L U C H E.

[Published in the Year 1751.]

THE inhabitants of the southern parts of France are naturally full of fire ; so that their language is interrupted, and they speak by starts, following the impetuous motions of their minds. Montagne was one of those ; but, with the vivacity common to his province, he is full of self-sufficiency, and a temerity of judgment, which however disgraces nobody but himself. Their way of rambling from one idea to another, and throwing out any thing to display their wit and sprightliness, greatly intrudes upon the freedom of conversation. The polite world has been for some time endeavouring to mimic them, and that humour prevails now more than ever. All composition, all harangues, are worked up in this new stile ; so that, excepting the pronunciation, one would be tempted to imagine that the French, in general, affect to be thought Gascons.

Even they who know how to vary their stile suitably, and can, as occasions offer, express themselves

themselves gracefully in the grave, the jocosé, the nervous, the soft, the pathetic, and sublime, fall in with the torrent of custom, and express all things and sentiments, in the same stile. After composing first from their own genius with purity of diction, and connection of thought, they afterwards, with the utmost care, disunite the composition, and divide it into small parts : in a word, reduce it to the Gascon standard ; for otherwise, they would be deemed heavy, and utterly disqualified to shew their faces among the wits. This makes them so careful, that what comes from them shall be by fits and starts. Observe them a while, they are in a perpetual enthusiasm, speaking by halves, precipitately running on, from one ænigma to another, as broken and confused. They endeavour to become orators by monosyllables. He who expresses himself in this manner, is a divine genius. He who guesses the meaning of their volatility, and returns it with the same spirit, is allowed to be his equal. Their transcendent flights awaken emulation in others. Oh ! that I could keep pace with them, or even follow them at a distance ! Their admirers, seeing them thus wantoning in the exuberance of their wit, take their pens, and strive assiduously to imitate them. There must not be the least connection in the stile, but it must be strongly marked with rapidi-



ty and negligence. They are the first to admire the innumerable prettinesses which this new kind of writing furnishes. Whatever has been said of a reformation in studies, and the best manner of conducting it, they never fail applying it to *their* style, as if it were the asylum and standard of taste.



## IX.

*Thoughts on our MORAL FEELINGS.*

By Monf. BLANCHET.

**O**UR *Sentiments*, or moral feelings, are, as it were, the *Ideas of the heart*; our tastes and inclinations being the assemblages or combinations of those feelings, in the same manner as our opinions, and the propositions expressive of them, are of the several ideas of the head.

The process of reasoning or argument forms a chain of propositions, the connection and dependence of which lead the understanding to those conclusions which the force of evidence obliges it necessarily to adopt. In the same manner,

ner, the passions form a regular train of inclinations, whose united force prevails over the will, and necessarily determines it to desire this or that mode of gratification. Hence, by a philosophical investigation of our moral sensations, we may form a kind of sentimental system; and, by tracing the passions to their source, and observing their mutual dependencies and connections, may so regulate their operation, as to make them productive of our happiness, in subjecting them to the rules of right reason, and directing them to the benevolent purposes of humanity.



Some of the fair sex pique themselves on their knowledge in the sciences, and abstruse parts of philosophy; but female understandings should be embellished only with the qualities of the heart; and, therefore, the ladies should confine themselves entirely to the cultivation of the study of such qualities.---Formed by Nature, and intended by Providence to furnish the state with subjects, and to educate them in their earliest infancy, when it is necessary to sow and cultivate in their tender breasts the seeds of virtue, they should regard all other studies as improper that tend to take off their minds from this important object. This is the philosophy of their province, which will teach them to substitute a rational and

cordial affection, in the place of a blind impetuous instinct.

A simple idea is the image of a being, mode, or substance present to the mind; whereas our *sentiments*, or feelings, are, properly speaking, the emotions of the will to embrace or reject any object, according as the impression it makes on us, is agreeable or disagreeable.

Our feelings, like our ideas, are simple, complex, and abstracted; singular, particular, and universal. Thus, an emotion of regard occasioned by the appearance of a beautiful object, if it arise only from its form, is a simple sensation; if a love for such an object not only arises from the gracefulness of person, but also from a sense of the good qualities of the heart, and the accomplishments of the understanding, it is complex. A regard for no particular object, but for a lovely form, or beauty in general, is an abstract sensation.

There is Cydalise : she admires some of those gentlemen who are polite enough to allow her more beauty than her looking-glass does : if she has a passion for one only, it is singular; if for two, three, or more, it is particular; but if she only pleases herself with the conversation of men in general, it is universal.

A simple emotion of regard is not, at first, a fixed passion; as a point is not a line; but as the latter

latter is only a continuity of points, so a train of tender sensations forms a determined inclination. The emotions may retain their simplicity in this case, from the first to the last of the growing passions. They may, also, on the other hand, become very complex and compounded, through a mixture of jealousy, fear, vanity, &c.---An assemblage of moral sensations, without order, or connection, forms what we usually call humour or caprice, to which your pretty fellows, and handsome women are, of all creatures, the most subject; their hearts being as ill formed as their heads: the emotions of the one, and the vagaries of the other, are equally whimsical and ridiculous.



## X.

### *On the Veneration paid to the Memory of* CONQUERORS.

By Mons. LINGUET.

**I**F mankind were without prejudices, they would be able to form a much better notion of the eulogiums which the world bestow on it.

**Conquerors.** They would discover in them nothing but the seductive language of Weakness, seeking to disarm Cruelty. They would annex no idea of glory to that title which some kings unhappily conceive to be essential to their greatness. History would avenge mankind a little on their heroes; it would make no great difference between them and those monsters denominated Tyrants, who are justly become the objects of horror and contempt to posterity. This way of thinking would be agreeable also both to Nature and Reason; for, I believe, there never was a tyrant on earth, whose vicious caprices were more fatal to humanity than the military valour of an Alexander or a Cæsar. The determinate and tranquil cruelty of a Tiberius, a Nero, and a Domitian, deprived Rome only of a few citizens, in a great number of years; whereas a single battle, like that of Arbella and Pharsalia, cost the world many thousands of men, and depopulated whole countries.

Some historians have lavished encomiums on Cæsar, for having destroyed a million of human beings in his battles. But, if it be really true that he did so, never had mankind so merciless an enemy. Caligula, Commodus, and Heliogabalus, were, in the comparison, so many prodigies of clemency and goodness. Again, if Reason judges so severely of Cæsar, the least cruel of all

all conquerors, what will it say of those heroes who are celebrated only by the evils they have occasioned, and whose glory is founded solely on the destruction of mankind? And yet, strange as it is, we take delight in general to read their history, and we hear the relation of their exploits without horror. We are accustomed, from our education, not to look upon generals as responsible for the destruction of those who are killed in battle. As we do not see them distinctly assassinate the unhappy victims who fall a sacrifice to their orders, and as they themselves run some risk, and are exposed to the same dangers as their enemies, we are easily induced to forgive them the murders which they seem to commit in their own defence. On the other hand, we are moved with indignation at the cowardice of those princely ruffians, who repose securely in their palaces; and, without hazard to themselves, issue their cruel commands. It is very probable, therefore, that Conquerors will always be invested with popular reputation; for, while they are distinguished by great and heroic qualities, the splendor of them will prevent either their contemporaries or posterity, from opening their eyes to the desolation they occasion. It must be confessed, however, that the great exploits of victorious generals, dreadful and sanguinary as they are in themselves, are often pro-

ductive of advantageous revolutions in society. The tumult of war awakens the sluggish spirits that have been plunged in indolence, by too long a peace; the communication and mixture of different nations, render both more refined and more industrious; the opulence of the conquerors elevates their ideas, and excites them to gratify new wants, and strike out new resources; one or the other of these is, generally, the consequence; at least this is certain, that there never appear so many great men of every kind, as immediately after those violent crises which disturb or prove the destruction of empires. It seems as if the arts and sciences were a compensation for the evils of war,--a salutary remedy which Nature provides against depopulation. These are the flowers of the Spring, that succeed to the icicles of winter; these were the consolations of Rome under Augustus, for all the horrors of civil war and proscription; these obliterated in France the fury of the League, and repaired the disorders it occasioned. It was the cultivation of the arts and sciences which calmed the ferment that brought a King of England to the scaffold; and this it is which preserves that turbulent island in repose to this day. These dry up the tears of humanity, and heal the wounds which are caused by fanaticism and ambition.

## XI.

*Some Account of the Manners of the Persians and Greeks, during the Age of Alexander the Great.**By the Same.*

**S**OCIETY, or a familiar correspondence of people with each other, was, at this time, absolutely unknown in Persia. They lived then, as at this day, in a distant state of gloomy severity which hath been, in all ages, perhaps, the strongest support of tyranny. There was none of that free communication between individuals, none of those family-connections which give men a taste for liberty, by making known the pleasures and advantages of friendship. A number of amiable objects, reserved for the gratification of one man, and a right of employing a number of eunuchs to secure them for that purpose, were the distinguishing privileges of wealth and power. The rest of the nation who could not afford to purchase such costly delights, were absorbed in idleness and ignorance. Thus, true society, or those social pleasures which soften the bitterness of human life, were cultivated only in Greece. Certain indecent festivals, indeed, are



said to have been kept up in Syria. We are told, also, of a temple of Venus at Babylon, where modest women were obliged to prostitute themselves for hire once a year, and to give to the priests of the goddess, the reward of their complaisance. But these gross and disgusting customs could not, if true, constitute the happiness of the people who practised them. The Greeks alone knew how to furnish themselves with modest amusements, and pleasures in which they might indulge themselves without blushing: Their women were free, esteemed and respected;---one of the most certain signs of a flourishing state : An equal sign of its wisdom, also, was that they had, nevertheless, little to do with public affairs. Their young men, it is true, gave into the same excesses as the youth of all our great cities now generally do.. Nothing was less common among the Greeks than chastity; that sublime virtue was held in no esteem among them; nor was any body surprised at a man's living with a woman without marrying her, because the practice was general. Even the philosophers themselves did not disdain to adopt this custom of the vulgar. Plato, Diogenes, Aristippus, were the professed admirers of several courtezans; and Socrates himself was not ashamed assiduously to pay court to the fair Aspasia. There were not wanting, however, some who, on the  
other

other hand, recommended the virtue of continence. Democritus, in particular, taught that nothing was so disgraceful and injurious to study, as to converse with the sex. Thales, also, taught that in youth it was too early, and in age too late to be married. This kind of philosophy, indeed, made but little way. The most beautiful part of the species were interested to put a stop to its progress; and they had more powerful arms than the dry maxims, and vulgar reasonings of their adversaries. These, however, were not the most formidable opponents the fair sex had to encounter; the preposterous indulgence, at this time, given to the most unnatural passions, and that by men of abilities and character, who should certainly have known better, threw as great an insult on the charms of their fair contemporaries, as it brought eternal infamy on themselves.

## XII.

*On the Religious Deportment of the  
NEAPOLITANS.**By Mons. L'Abbé RICHARD.*

**T**HERE is little, in the external appearance of religion at Naples, consistent with a sacred solemnity; especially in the behaviour of the multitude that attend on divine worship. The vulgarity common to their other actions, accompanies them to the sanctuary; to which they come, for a quarter of an hour, on Sundays and festivals, to hear mass; and behave in the most indecent and irreligious manner imaginable. Not having the least idea of devotion, they rush tumultuously into the church; placing themselves in the first bench they see empty; or standing up together in companies, talking about indifferent affairs. At their entrance, indeed, they give a formal nod to the altar, or kiss their hand to the image of the saint, whose festival is celebrated; after which, I observed, that both high and low usually kept their seat; never troubling themselves with what passed, till the elevation of the host called upon them again for another nod. Nay, I have seen rude fellows turn into ridicule, and

and laugh at strangers who knelt down devoutly during the celebration of mass. Not that even the grossest of these people are without their favourite fairs, and private practices of devotion; to which they are attached, even to a degree of fanaticism bordering on brutality. I remember, in particular, seeing a furious old woman, in the church of St. Thomas Aquinas, swearing and cursing at a Madonna, placed in one of the niches, for having disappointed her on some interesting occasion, by not hearing her prayers, or refusing to comply with them. It was well for the poor Madonna (which, by the way, was a fine image) that she was secured by an iron grating, or the old virago would certainly have demolished her.

The great object of popular devotion at Naples is the liquefaction of the blood of St. Januarius their patron. This is effected twice a-year, in the months of May and September. The time, even to the very hour, being known, in which this miracle is to be exhibited, an innumerable multitude assemble about the chapel of the saint, or to the place where the procession is to display the solemnity. Here they begin to invoke the saint with confused exclamations, and extravagant gestures; beating their breasts, and crying out, by thousands, for him to work the miracle; which if he does not effect immediately, they re-

peat their exclamations in the most obstreperous tones of impatience and resentment; calling out on all sides, "*San Genaro, fa dunque presto.*" that is to say, "Pr'ythee, make haste, Saint January." If, after this, the miracle should unluckily be delayed, and any foreigner happen to be in the crowd, whose figure should displease the populace, it is ten to one but they take him for an heretic whose presence interrupts the operation of the miracle. In this case, he is certain of being pulled to pieces; though, perhaps, he may happen to be all the while a good Catholic: so, at least, it happened lately to a principal domestic of a foreign ambassador, who was even on his knees in the middle of the street, on this occasion; but because he was thought to have rather a look of curiosity than expectation, and did not cry out, *San Genaro, fa presto*, he was marked; and in a minute received a stab from almost every one who could reach him with a stiletto. After the outrage was committed, indeed, and the miracle over, some people expressed a little regret; especially on finding a chaplet in the pocket of the deceased, by which they were very sure he was a good Catholic †.

### XIII. Re-

† This circumstance puts our author in mind of the situation which the celebrated Leibnitz once found himself in voyage on the Adriatic. Being on-board a small ship,

## XIII.

*Reflections on the Circumstances which distinguished the Age of HOMER.*

**M**ANY causes, moral and physical, contribute to the forming of great men: climate, religion, government, the manners of the times, and education in the most extensive sense of the word. No climate has been more distinguished for the production of great poets than that of the coast of Asia, and the adjacent isles; but, together with the influence of this climate, so favourable to poetry, every other circumstance concurred to form the Prince of Poets. While the Assyrian monarchy was still flourishing, while the Phœnicians extended their commerce as far as the streights of Gibraltar; Egypt, according to the testimony of the scriptures, was the

ship, bound from Venice to Ancona, and meeting with a violent storm, he overheard the seamen, who took him for a heretic, consulting whether they should not throw him overboard, to appease the tempest: upon which he pulled out a chaplet and crucifix (very necessary implements for a Protestant travelling in Catholic countries), and began to tell his beads very devoutly. This was sufficient: the mariners were convinced he was no Jonas, and plied their sails till they arrived safe at their destined haven.

feat of wisdom and learning: Greece, yet uncultivated and uncivilized, could hardly support its own inhabitants, who, therefore, fought upon the sea that subsistence which the sterility of their country refused them. Piracy among the Greeks as well as amongst the Scandinavians, was a long time in repute; but those who had by this means acquired riches, became anxious to secure their property, and built places of strength. The laws of hospitality were then held in the most sacred light; the stranger was received and honoured, and commerce began to diffuse itself. Those tracts of land, however, which industry and cultivation had rendered valuable, were always an object of contention; and the weaker being driven from his possessions by the stronger, went to renew his fortunes in a distant country.

Such were the circumstances that characterised the age of Homer. The Greeks were not entirely a savage people, nor yet perfectly civilized. Their minds were rendered active and vigorous by a desire of reputation and respect, by the limited simplicity of their wants, and by the uncertainty of that repose which they enjoyed in a country recently established, which required the utmost vigilance to defend it from the inroads of its neighbours. In the place of laws, they were governed by such maxims of moral justice, as were the natural result of sentiment, and the excellency

cellency of which was proved by necessity. These maxims, by constantly exercising the hearts and the understandings of the people, kept them in a state of continual activity ; while those laws which were afterwards substituted in their stead, slept in idle inaction. Such then was the scene which Homer had before him. On one side, towns taken by assault, and all the horrors of ferocious triumph ; on another, new cities raised, and enriched by peace and commerce. He beheld the spirit of liberty in the very bosom of monarchy ; he saw the rising arts cultivated, and soon brought to perfection by a people who were enthusiasts in every thing that affected the senses or the imagination ; and, amongst the rest of these interesting objects, he found religion employing the magic of the Marvellous, to fascinate and subdue the mind.

The religion of the Greeks in Homer's time had all the fervour of novelty. All nature, according to their system, appeared to be animated, and to assume a kind of intellectual existence. That savage people, who had till then been occupied only in rapine and murder, when their minds began to soften, and sink down to ease, conceived a kind of natural attachment to the soil that supported them, the stream that quenched their thirst, and the sun that gave them light. Under the influence of this affection, they were



easily induced to believe the existence of some benevolent superior beings, and to make themselves gods. Orpheus instructed them in the mysteries of the Egyptians; he amused them with the music of his lyre, and spread over Greece the religion he had brought with him from Egypt. The Greeks believed themselves surrounded by divinities, and all the phenomena of Nature were deified before them. Jupiter assembled his clouds; Neptune restrained and roused his waves; Aurora led forth the morning from the bosom of the sea; and Vulcan had the conduct of the fire. All, in short, was deity: all was presage. In the prevalence of this new enchantment, if a poet attempted to sing, it was his muse that suggested the lay; his audience believed it, and possibly he believed it himself; for Vanity is much more persuasive than Reason. If he would gain the ear of the people, it was necessary that their gods should be the subject of his song, those new-formed gods, who had such an insatiating power over the imagination.

## XIV.

*A Sketch of the Character of CHARLES the First, and the Causes of his Misfortune.**By M. Le CHEVALIER DE MEHEGAN.*

ENGLAND presents us, in this period, with the most bloody scene, and the most singular catastrophe that was ever known. History affords many instances of kings dethroned and murdered by their subjects, but not one of a monarch's being tried in a court of justice, and losing his head upon a scaffold. Something like this was seen at Lacedæmon in the case of Agis, who was hanged by the command of the Ephori. But the kings of Lacedæmon had only the name of a king; they were not so properly sovereigns, as hereditary generals of an army, subject to the authority of a republic. Charles I. was a real monarch, whose character was made sacred and inviolable by the laws themselves. The fanaticism of the Puritans, and the ambition of some private persons, were, no doubt, the principal sources of the misfortunes of this prince. Nevertheless, at the same time that we do ju

the understanding, the virtues, and a thousand good qualities which Charles possessed in an eminent degree; while we acknowledge that his generous delicacy, which would not permit him to give up his friends to the rage of faction, was one of the respectable causes of his disgrace; and, while we consider him as one of the best princes that ever sat on a throne, it cannot be denied, that he in part drew upon himself the calamities he suffered by the faults he committed in his government. The blind confidence he reposed at the beginning of his reign in a man who was so unworthy of it; the contempt he shewed for the laws, in the taxes he laid upon his subjects; the little regard he discovered for the liberties of the people; the loans he extorted from them; his excessive attachment to those who were about his person; his aversion to parliaments, which, for a considerable time, he refused to assemble; his intolerant spirit, and his persecution of the Presbyterians. All these things must unavoidably have alienated the affections of his people. When he saw a spirit of dissatisfaction, faction spread throughout England, it was an unpardonable mistake in him to break with Scotland about a few ceremonies. There is no excusing his weakness in so imprudently laying down the arms he had, with so much confidence, taken against the Scotch; and still less excusable

was

was the impropriety and meanness of accepting as judges between himself and his subjects, another part of his subjects, who were equally incensed against his government. His consenting to the earl of Strafford's death, which left such a stain upon his memory, gave the finishing stroke : as that criminal concession which afforded such encouragement to his enemies, served also to alienate the hearts of his courtiers.

His conduct, during the first years of the parliament, was a constant series of errors : he appeared obstinate and submissive, weak or rash, almost always out of season ; he began with exerting an authority which it was impossible to maintain, and ended with concessions which he was not obliged to make. When he had, by degrees, stripped himself of all his privileges, and was become incapable of reducing the rebels, then he began to think of using force. He discovered, undoubtedly, an heroic courage in the war ; but then, even then he betrayed a weakness that was his ruin ; for by his implicit confidence in some treacherous persons, he lost opportunities of gaining a certain victory. His flying to the Scotch ; by whom he must have known he was hated ; his unaccountable credulity with respect to Cromwell ; his escape to the isle of Wight, where his enemies had the command ; and his ineffectual stiffness with regard to episc

threw as great a cloud over the last year of his life. But his last moments were worthy of an hero and a philosopher. Charles never appeared so great upon the throne, as he did in Westminster-hall, and upon the scaffold, in the midst of his murderers, or contemptible judges. In a word ; this monarch, considered as a *private man*, was a perfect pattern : an affectionate husband, an excellent father, a faithful friend, and the best of masters. He had all the virtues of the heart, and was not without a considerable share of understanding. Considered as a *king*, he might have been one of the best that was ever known, if he had reigned in more calm and peaceable times, and in a nation less given to tumult and violence. But his hand was too weak to restrain the rage of fanaticism, and to keep a people in subjection who never obey their sovereigns, unless they admire them.

*A Sketch*

## XV.

*A Sketch of the Kingdom of GRANADA,  
before the Expulsion of the MOORS.*

**I**N the time of Ferdinand and Isabella, the Moors possessed in Spain only the province of Granada : but this fortunate country supported a greater number of inhabitants than any other of the same extent. Nature and industry had rendered it the most beautiful territory in Europe. In a space which was no more than 70 leagues in length, and 25 in breadth, stood an hundred towns, most of which were enriched by a vast commerce. A multitude of villages were crowded with peasants. The soil, naturally fertile, lavished into their industrious hands larger crops than would have been necessary to have supported a great nation. The Granadians drew from their plantations of mulberries, and from the fleeces of their sheep, materials for commerce with Africa and with Europe. Encouraged by affluence, their number continually increased ; whilst their neighbours, subjected to all the disorders of feudal government, were victims to the quarrels of their lords, and to the rapacity of the Jews ; to whom the haughty Spaniards had abandoned the  
advanta

advantages of trade, and the collection of taxes, as beneath a fighting race, who believed themselves to exist merely for the destruction of mankind.

XX

## XVI.

### *An Account of the Establishment of Courts of Inquisition in CASTILE.*

*By the Author of the above SKETCH.*

THE inquisition was invented to maintain that very truth it disgraces. It was introduced into Castile, in the very beginning of Isabella's reign. For a long time the Popes had violated the morality of religion to support its tenets. The chiefs of that church, which forbids her ministers to shed in any case, the blood even of criminals, had enjoined punishments without number, to lead back straying members to the faith of their fathers, in Italy, in Germany, in Arragon; in short, in all countries to which

which their sanguinary laws have extended. Many sovereigns had obeyed ; but hitherto Castile had been exempted. The authority of this tribunal of blood had begun to decline in Arragon, when the priests represented to Ferdinand and Isabella, that the church was in danger. They said, and with truth, that the people from despising the ministers of religion, were advancing gradually to despise religion itself ; that the Spaniards were superstitious, and that superstition borders on error : that the Jews and the Moors, either by the charms of their wealth, which persons of their persuasion might acquire, or by their less austere manners, had perverted a great many Christians : But these bloody priests did not say that religion can dwell only in the heart, and that persuasion alone can inspire it ; that violence which terrifies and exterminates, has never made one convert ; and that persecuting fire can produce only martyrs to error, or hypocrites. The cardinal of Spain, father Alphonso Torquemada, father Ferdinand of Talvera, confessor to Isabella, and all the monks by whom she was surrounded, pressed her to introduce into her dominions this tribunal ; which the unthinking subjects beheld at first with pleasure, because they believed it to be erected solely against the Moors, and the Jews, whom they detested ; but they speedily discovered to what a grievous



grievous yoke they had submitted, and to what cruel extremities fanaticism is capable of proceeding! Isabella obtained from Pope Sextus the Fourth, a bull, which seemed to wrest, and really did wrest the power of judging of heresies from the bishops, to whom alone that power ought to be trusted ; and which rendered the monks absolute masters of the lives, the liberties, and the honours of every individual of the whole community. The manner, indeed, of proceeding in a court of inquisition is as opposite to sound reason, and to natural equity, as the establishment itself. The accused are constantly presumed to be guilty. Two witnesses, however worthless, void of character, void of morals, void of religion, are sufficient to procure condemnation. They are not confronted with the person against whom they give evidence ; they are not even named to him. The unfortunate man is not informed of the crime laid to his charge : he is obliged to impeach himself, and consequently to reveal all the faults he may ever have committed, although they may have been profound secrets until that moment ; otherwise he is sentenced to the most horrible tortures. The judges of the inquisition alone assume a right of lying, to extort truth from those they try. If, notwithstanding, both stratagems and torments, the wretch should acknowledge

acknowledge no crime, he is nevertheless condemned to be burnt, on no better evidence than depositions of two men, whom he neither knows nor can know, and without any enquiry whether hatred or interest produced their testimony. Even a confession of a second lapse into heresy, will not secure a prisoner from the flames. A confession of one only does indeed preserve his life ; but subjects him to perpetual imprisonment, and to the confiscation of his whole fortune. This is a faint sketch of the means \* which Isabella thought proper to oppose to impiety, to heresy, and to apostacy ; and thus did the Spanish priests impose the yoke of the Lord, which, the gospel says, should be easy and light.

\* In the first years, says Marianna, 20,000 returned into the pale of the church, and 2000 were burnt alive for their heresy.—*What infernal proceedings !*

## XVII.

*Particulars relating to a new Island, near  
 Isle Santorin in the Archipelago,  
 which rose out of the Sea in 1707:  
 communicated by a Jesuit Missionary,  
 to Mr. De Seriol, the French Ambaf-  
 sador at the Porte.*

THE island Santorin was known to the ancients by the name of Thera, or Thera-mena, and was famous for its gulph, in which there appeared 200 years before Christ, an island, now called the *Great Cameni* or the *great burning Island*. It is called *great*, because in the year 1573 another rose out of the same gulph, *less* than the former. It was this gulph, and between these two burning islands, that in the year 1707, on the 23d of May, at day-break, the island in question was seen to rise out of the sea, a league from Santorin. Its appearance was preceded by a slight earthquake, occasioned, no doubt, by the motion of that enormous mass of matter, which was beginning to break off from the bottom, and gradually to ascend towards the surface of the water. Some mariners, perceiv-  
 ing

ing from the shore, something which seemed to float upon the sea, imagined it might be part of a wreck, and went towards it in their boats; but finding that it consisted of a large mass of rock and earth, which was visibly rising higher, they were terrified, and returned to Santorin with all speed, where they spread a general consternation by their report. At length some of the inhabitants, who had more courage and curiosity than the rest, resolved to examine into the affair themselves. Accordingly, they went up to the new Island, and seeing no danger, they landed upon it. In going from one rock to another, they observed the ground every where covered with white stones, as easily to be broken as bread, and very much like it. They found likewise a large number of fresh oysters sticking to it, with which they were going to fill their vessels; but perceiving the rocks move, and rise under their feet, they were alarmed, and immediately made off in their boats. This shaking was occasioned by the rising of the Island, which in a few days had gained above 20 feet in height, and 40 feet in breadth; so that by the beginning of June it stood upwards of 30 feet above the surface of the sea, and might be 500 paces round. The five or six following days, its increase being almost imperceptible, it was imagined it would rise no higher. The part that now appeared was round

and consisted of a white earth, from whence they gave it the name of the White Island.

The different motions of the island, and the rocks that were detached from it, which sometimes rose above the sea, and sometimes sunk down again, often changed the colour of the water. For some hours it appeared green, then yellow or reddish, according to the different minerals which came from the bottom of this abyss. Sulphur was the most prevalent, and for 20 miles round, the waters were tinged with it. The boiling of the waves about this new island was very extraordinary, and an excessive heat was felt as one came near it. All the sides were covered with dead fish, which were driven ashore by the dashing of the waves; and the air was tainted with an abominable stench which reached as far as Santorin.

The whole month of June, and half July, things remained nearly in the same state: but on July 16. there was a new phenomenon more terrible than any of the former. Towards sunset was seen, sixty paces from the White Island, a column consisting of eighteen black rocks, which rose out of a part of the gulph, so deep that it could never yet be fathomed. These eighteen rocks, which at first appeared at a little distance from each other, being united, formed a second  
Island,

Island, which is called the *Black Island*; and which was soon after joined to the *White Isle*.

Hitherto neither fire nor smoke had been seen: but upon the appearance of these eighteen rocks, clouds of smoke mixed with fire began to rise, which, however, were only seen by night; but at the same time horrible noises were heard, accompanied with subterraneous thunders, which seemed to come from the centre of the island. It was observed that from the *White Island*, proceeded neither fire nor smoke; but the *Black Isle* continued to throw them out with so much violence, that they were seen as far off as *Candia*, thirty-two leagues from *Santorin*.

The fire increased as the *Black Island* rose higher, and as the breaches in it gave it more vent. The sea became more agitated, the boiling of the waters more violent, and the air, which every day grew more noisome, joined with the smoke which the *Island* threw out, almost took away their breath at *Santorin*, and absolutely destroyed all their vineyards.

In the night, from the 1st to the 2d of August, a noise was heard like the discharge of cannon, and at the same time two sheets of flame burst out from one of the mouths of the *Black Island*, which were extinguished in the air. The following days the noise increased, and resembled the most dreadful claps of thunder, so that the doors

and windows in Santorin were, for the most part, either broke or very much shaken. Red hot stones of an enormous size were seen flying in the air. From the largest mouth of the volcano issued mountains of smoke mixed with ashes, which, being driven by the wind, covered all the neighbouring parts. Some of the ashes were carried as far as the isle of Anifi, eight leagues from Santorin, and a shower of smaller stones all on fire, falling upon the Lesser Cameni, formed a scene, which, on a less dreadful occasion, would have been very pleasing. Every day presented something new. After the usual uproar, there was one while, the appearance of rockets issuing from the large opening, and at other times sheaves of fire, which, after mounting to a great height, fell down again in stars upon the White Island, which was quite illuminated with them.

Till Jan. 1708, the Volcano continued its eruptions several times in a day. Feb. 10. the fire, the smoke, the subterraneous noises, the boiling of the sea, and the whirling of hot stones became still more dreadful than ever, and increased by the 15th of April to such a degree, that it was imagined the new island must have been quite blown up. But after that, the claps of thunder became less terrible, the waters more calm, and the stench was scarce perceived; though  
the

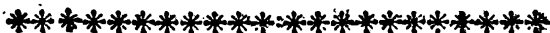
the smoke still grew thicker, the shower of ashes still continued to fall, and the island still increased towards the south.

On the 15th of July some ecclesiastics ventured near a part of the island where there was no fire or smoke, with an intention of landing. But when they came within 200 paces, they observed the water grew hotter as they advanced. They sounded, but could find no bottom, though their line was 75 fathom. While they were deliberating what they should do, they discovered that the caulking of their bark melted, upon which they immediately hastened away to Santorin. They were no sooner returned, than the large mouth of the volcano began its usual eruptions, and threw out a quantity of large fiery stones, which fell on the place they had just left. Measuring this new island, which they did from the Larger Cameni, they found it 200 feet high, 100 broad, and 5000 round.

In 1710 it burnt again, and torrents of fire and smoke issued out from it, and the sea boiled up all round. In 1712, the island was near three leagues round; but neither any motion nor increase was observed. The fury of the larger mouth was so much abated, that no subterraneous noises were heard: there only issued some smoke still, and a liquid matter, sometimes yellow, sometimes red, but most frequently green, which



which tinged the sea for more than a league. Pliny assures us that the island of Santorin itself rose out of the sea, and many other isles in the Archipelago are said to have been produced in the same manner.



## XVIII.

### Reflections on the MONASTIC LIFE.

THE first institution of the Monastic Life is sufficient to discredit it. *Paul* and *Anthony*, to whom it is attributed, were weak Christians, whom the fear of persecution forced to fly into the desert. St. Jerome has recorded many silly things of these two poltroons, which do very little honour to his fine genius. The first, according to him, continued in a corner of the desert for almost a century, living like a wild beast, without any society. He was, at last, informed by an angel, that there was, in another quarter of the desert, a creature of his own species: on this information of the angel, he sets off and meets with Anthony, who, being less sedentary, had

had got together some companions, people like himself, whom he found wandering up and down the desert, and, in all probability, heartily tired of their existence. Paul and Anthony had a long conference; and, undoubtedly, two men, who, for a century, had been separated from the human race, must have had a great many fine things to say to each other. St. Jerome, however, assures us, in very fine Latin, that, to prevent their being obliged to separate, in order to procure food, and their conversation being broke off by this means, a miraculous crow brought them two loaves, which enabled them to prolong it till next day. Paul dies. An angel is dispatched from Heaven to give Anthony notice of the important event. Anthony sets out immediately in quest of the venerable carcase, and finds it extended on the sand, in a kind of basket of rushes; having neither spade nor mattock, nor any other instrument, Anthony was much embarrassed how to bury his aged friend; when, behold! two lions suddenly appeared, and began to tear the earth with all their force, and, in a short time, made a pit deep enough for Paul: they likewise assist in covering him with earth, and then disappear. What must we think of such absurd, ridiculous stories, told with so much gravity by a doctor of the church, in other respects of a very venerable character? To give credit to monk-

ery among the weak and credulous vulgar, recourse has been had, from its very original to the present times, to fables and false miracles.

Anthony took advantage of his priority of possession, to render himself chief of those miserable beings that were tired of living alone. Bad nourishment and excessive fasting, while they weaken the body, affect the mind. The number of his companions increasing, Anthony amused them by a variety of little tricks, the regularity of which has always charms for the idle vulgar. Being of a warm imagination himself, he found no difficulty in persuading his companions of whatever he thought proper. Hence visions, combats with the devil, and with women: in order to render himself more worthy of the first, and to have them more frequently, and to fortify himself against the latter, he invented fasting and macerations. This venerable community soon became a society of fanatic fools or madmen, each of whom had his own particular folly, and separated from his brethren, in order to indulge it freely. One made a fox's hole his habitation, from which he never stirred till the evening, and returned immediately at day-break; convinced he should have much merit with God Almighty by refusing the light of the Sun, which his good Providence causes to rise daily for the benefit of  
 's creatures. Another made himself a great  
 coat

coat of free stone, with which he endeavoured to run about during the heat of the day. Another sunk himself up to the neck in sand for several hours every day, and sung psalms, while the sun darted perpendicularly on his head. One mounted a pillar, took up his habitation on its capital, from whence, naked as an ape, he exhibited himself to all who passed by.

Whatever is extraordinary, strikes and astonishes the vulgar, and may become the object of their veneration. This is particularly true with regard to self-maceration. Self-love is so strong and universal a passion, that those who are ignorant of the play of the other passions, have an exalted idea of a man who seems to renounce this, and torments himself, in order to please the Deity. Hence it is, that the authors of every religious institution for the fanatic populace, have raised it on the foundation of corporal austerities, and external penitence. The most contemptible of the Chinese Bonzes, Brachmans, or Mahometan Faquirs, afflict and torment themselves from habit, to a degree that would make the hardest Capuchin shudder. Young people embrace this kind of life from piety, from ambition, &c. Those who, at the age of reason, devote themselves to it, are ideots, fanatics, or idle wretches. The resources of idleness are almost inconceivable. How often do we see beg-

~~gars~~

gars in the prime of life, of robust and vigorous constitutions, so averse to any kind of labour that would procure them a decent and honest livelihood, as to render themselves the most shocking objects of public compassion, in order to avoid it? Besides, those external austerities are of no long duration, except with such as are really in earnest about the matter; and in all religions, they are the smallest number; with others, this affair, like the part of an actor, ends with the representation.

When Constantine rendered Christianity the prevailing religion, the fame of these fools of the desert flew to distant countries; recruits flocked to them from all quarters. In a short time their number amounted to 15,000, divided into different societies, under different chiefs, of which Monsr. Arnauld d'Andilly tells us many ridiculous stories, to the disgrace of the fine genius of the Arnauds. This credulous writer has forgot to tell us, whether, by means of a miracle (which would have been nothing in comparison of many other miracles) the desert was rendered a fruitful country for the nourishment of this army of the servants of the living God. Be this, however, as it may, their number was greatly encreased in a very little time. The greatest part of their recruits were young people, who, from curiosity, disgust, fanatical error, and ignorance of human nature, quitted

quitted their houses, and took refuge in this new world. Their passions and their reason ripening with age and experience, such of them who had any thing to hope for at home, returned : those who had any talents, went into the world, in order to procure themselves a decent subsistence by means of their industry and abilities. Others endeavoured to render their unhappy lot as easy as possible : some continued in the desert from principle ; others, through the force of habit, and because they knew not where they could be happier. Those again, whose idleness was somewhat refined, left the desert, and made their appearance in the country, and the towns ; where they found people weak enough to erect little establishments for them, which, by the masterly policy of their chiefs, were soon extended and enlarged. In about a century after the lions had interred Paul, the monks were become rich, had settlements in all the great towns, and were, of course, haughty and licentious ; despised by all good men, and revered by the mob. St. Jerome and St. Augustine declaimed powerfully against the irregularity of their lives. In their time, the name of Monk was a term of reproach. It happened then, however, as it has done since, in spite of sarcasms and reproaches, the monks multiplied their establishments, infected Africa, raised disturbances in the African churches by their

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dispr

disputes, and scandalized the faithful by the irregularity and licentiousness of their conduct. They became, insensibly, masters in Asia, where the greatest part of the bishops were taken from cloisters; and brought to court the genius and spirit of their orders. It is notorious, that, if the Greek empire had kept the monks under proper discipline, its declension would have been less rapid, and its fall, most probably, retarded for some ages.



## XIX.

*A Sketch of the History of St. BENEDICT, the Patron of the Benedictine Order, and the first European Monk.*

*By the Author of the foregoing Reflections.*

**N**OTWITHSTANDING the communication between the two empires, that of the West was preserved from the contagion of Monachism; till the sixth century, the Christians of Europe were only Christians. At that time, a  
Roman

Roman (a man of rank) took it into his head to bid adieu to the world, and retire among the Alps with a small band of followers. The gentleman's name was Benedict. Few names are more famous in Europe, though his most zealous historians allow, that we know little of his person or exploits, but from uncertain and doubtful tradition. The institution which goes under his name, is the work of the chiefs of the order who succeeded him, and who declared themselves to be his disciples and imitators. There are none, however, that I know of, except the Jesuit Hardouin, and persons of his turn, who deny that there was ever such a man as Benedict, or that he got together a handful of men among the Alps, and obliged them to follow a particular regimen. In all probability, some domestic distress or disgust was the cause of the vocation of this first European monk; for it is observable, that the institutors of every order, who were not downright fools and madmen, were persons in despair. Persons of a gentle and tender character, instead of putting an end to their lives, as men of a different make would probably have done, turned themselves entirely towards the Deity, and concentrated all their affections in him. With many, this affection rose to a degree of madness, which carried them to excesses inconsistent with humanity and common sense. The Bene-



dicine Chronicle tells us a fact, which does no great honour to the prudence of the patriarch. It affirms, that, after he had formed a numerous community of monks, his sister joined him in his retreat, and established a society of nuns, at a little distance from his abbey, on the same plan with his. In our times, it would not be thought quite so decent, that the two sexes should be so near neighbours in a desert. But the brethren collected by Benedict, were, it seems, prudent and temperate men. Accordingly, we do not read of any alarm in the habitation of the sisters, who, in all probability too, were decent, modest girls, since they occasioned no talk for scandal. As some miracle was necessary to give a sanction to the infancy of monkery in Europe, the Benedictine annals relate one, which, though not very necessary, or of much edification to the church, is nevertheless a good miracle enough, if, as an English philosopher asserts, the true character of a miracle is, its being contrary to the order of Nature. One day, Benedict's *sister* came to pay him a visit, and spent the day with him. The holy man, thinking that their conversation had been sufficiently long, signified to her somewhat harshly, that it was time for her to take leave. Our female saint, who had still a great deal to say, was not a little distressed at her brother's impatience to get rid of her. The sky was without

out a cloud, and it was the finest evening in the world ; but the good lady put up a short and fervent prayer, and in an instant there was so violent a storm of wind and rain, that Benedict, who would not have turned out a dog in such a night, agreed to pass it in company with his dear *sister*.

If ever Benedict existed, as there is reason to believe he did, we ought to form our judgment of him from those who profess themselves his successors and imitators ; and, according to this way of judging, we may pronounce him a good kind of man, moderate in his wants, fond of retirement and contemplation, either from taste, or from having experienced the wickedness of men in society, or from a conviction of the vanity of all human pleasures and desires. There is nothing in the constitutions or rules of this order which degrades human reason. Benedict devoted himself to the Deity, as any pious man may do, without shutting himself up in a cloister : he never thought of obliging his disciples to become their own tormentors. The Refectory and the Dormitory were two essential parts of his habitation. He allowed his monks seven or eight hours sleep at two intervals of the night, and an hour and a half for two meals a-day. The rest of the time was divided judiciously between devotion and labour : the cultivation of the earth was the object of the latter. Fe-

reasonable people will have any objection to this order, when brought back to what it was in its original.

Benedict dies : and it is very remarkable, that, in an age when it was fashionable to be fond of famous relicts, no abbey or monastery pretended to be in possession of the body of this patriarch. It is said that his monastery subsisted after his death, and was the seminary in which the celebrated Colomban, and other religious chiefs, were trained up, who, afterwards, formed establishments in France. A Frenchman cannot, without ingratitude, speak ill of the first Benedictines who took up their habitations in the midst of forests, with which the greatest part of France was then covered, and by their industry cultivated immense tracts of ground, built hamlets, villages, and even towns ; brought agriculture into répute ; and, by very important services, made amends to the nation for the injury they did it in not furnishing it with people. The success of the labours of these good monks enriched and made those considerable who succeeded them ; and, in a short time, ambition, covetousness, with the train of passions that attend them, took hold of the abbies, infected the whole order, and became the very foul of their monasteries. They hoarded up riches to purchase great lordships, and were always on the watch

watch to seduce rich proprietors to make donations. Their cloisters were opened to receive youth, and instruct them; and such of the monks who had any talents for intrigue, made their appearance at court, and canvassed for bishopricks. In a word, that nothing might be wanting to the degradation of this institution of Benedict, the abbies became belligerent powers, the monks put on armour; and, if the higher clergy had not formed a barrier to their enterprizes; if they had not united with the crown, and with the nobles, to humble and impoverish those high and mighty monks, the Benedictines would have become a society every way more dangerous and formidable to France, than that of the Jesuits has been to any state in Europe.

## XX.

*Part of a Dialogue on Happiness : sup-  
posed to have passed between Aristippus  
and Thales the Milesian.*

*Arist.* **B**UT were you to live again among the inhabitants of the upper world, should you not be pleased to be the master of your own fortune ? Should you not wish to make choice of some particular station, in which you would be happier than in any other ?

*Tha.* Not at all, I can assure you ; for I am well convinced, that with respect to happiness, all ranks and conditions of men are equal. The lot of chance, the very first that presented itself, would be my choice.

*Arist.* Strange ! I can, indeed, very well conceive why you would not attempt to seek happiness in the troublesome possession of riches and power : but why you should deliberately chuse to plunge yourself into the distress of the lower part of mankind, I cannot account for. There is, certainly, a medium between both, which appears to me the most eligible ; that *aurea me-*

*diocritas*

*Diocritas* so celebrated by the connoisseurs in happiness.

*Tha.* For this reason, I do not desire to be a king, and just as little to be a peasant; at the same time, also, I am just as indifferent about your golden mediocrity. I would be peasant, or king, the high-priest of Jupiter, or the porter at the gate of his temple, just as it should happen. It would, I say, be altogether the same to me.

*Arist.* But, after all, it must be granted, that you should prefer, though mistakenly, some one state to another; or you will have nothing farther to desire.

*Tha.* There is no state preferable to another. And, though there should be persons who desire nothing, it is not because nothing is wanting to their station, but, because they know how to do without those things they cannot easily obtain. The world is like a fair, in which the generality of people walk about, view every thing, and cry, What a number of things is here which we want? Socrates, in the same circumstances, was of a different way of thinking;---What a number of things is here, said he, that I do not require! It must not, however, be thence concluded, that Socrates was in want of nothing; but that he could, very easily, do without what

was not in his power to have. Whereas other men cannot put up with the loss, or absence of such things, without reluctance and chagrin.

*Arist.* You will allow, nevertheless, that, at least, in some certain stations of life, there is less to be desired than in others.

*Tha.* Not at all; if you examine carefully the different states and conditions of life, you will find they are, in this respect, all equal. There are different objects of desire, adapted to those different states; nor is the monarch himself exempted from many which are inseparable from the throne.

*Arist.* All men are then equally happy, or unhappy!

*Tha.* I do not affirm that. I only assert, that one station is as happy as another; and that it would be to no purpose to place a man in this or that condition of life, in order to make him happy. In our entrance into life, we carry with us the seeds of our future happiness or misery, which spring up and flourish in whatever situation we are placed. If you had been a Pompey, you would have sustained a war, decisive of your own fortune, and that of the universe, at the same time. You would have lost a battle, and taken refuge in the friend who would have had you assassinated. Had you been a Socrates, you  
would

would have been an indigent grammarian, have married the devil of a wife, have broached a metaphysical truth, and been put to death for it. Had you been a prodigal, the most splendid patrimony would have been wasted in a few years. An œconomist, you would have lived at your ease on a very moderate one. There are the rich, who have no more than an hundred pounds *per annum*; and the poor who have ten thousand. If a man is ambitious, and is a peasant, he naturally wishes to be a magistrate; if a magistrate, to be a prince; if a prince, to be still greater than other princes; and if superior to some, to be superior to all. Thus an ambitious man gets nothing by being a sovereign; his desires increasing with his promotion; and without ambition, it is exactly the same to him, whether he be a king or a petty justice, a prince or a peasant.



## XXI.

*Character of* CYRUS the GREAT.*By* Monf. ROLAND.

**W**E may look upon Cyrus as the wisest conqueror, as well as the most accomplished prince that we read of in profane history. He had wisdom, moderation, courage, grandeur of soul, nobleness of sentiments, a marvellous dexterity in managing the minds, and gaining the hearts of men, a complete knowledge of every branch of the military art, according to the practice of those times, a vast extent of knowledge, supported by prudent resolution to execute great projects.

It happens often that those heroes who distinguish themselves in battles, and make a shining figure in war, appear weak, and of no great consequence at other times, and with regard to other affairs. Cyrus always appeared the same, always great, even in the most inconsiderable things; safe in his greatness, which he knew how to support by real merit, he studied only to be affable, and to render himself easy of access; and the people paid him, in sentiments of love and respect, infinitely more than he gave up by  
lowering

lowering himself down to a familiarity with them.

Nothing can be more pleasing and instructive than to read in Xenophon, in what manner he lived and conversed with his friends, always preserving as much of his dignity as was necessary to maintain respect, but far removed from a certain pride and haughtiness, which deprive the great of the most innocent pleasures of life, by hindering them from enjoying the sweet and amiable conversation of persons of merit, who happen to be of a condition inferior to them.

The use he made of his friends may stand as a perfect model for all those who are placed in the first rank of mankind; with him they not only enjoyed a liberty, but received his express command to say every thing they thought; and though he was himself superior in knowledge to them all, yet he did nothing without consulting them: whether his design was to reform something that was wrong in the government, to make some changes and alterations in the army, or to form a plan for some enterprize, he would have every man speak his opinion, and very often he reaped a benefit from it, very different from one, of whom Tacitus says, that it was *a sufficient reason for him to declare against the best counsel, that it did not come from himself.*

Cicero, speaking of Cyrus, says, that during the whole time of his government, he never gave any man a rash, angry, or insolent word : *Cujus summo in imperio, nemo unquam verbum ullum asperius audivit.* This little sentence is a high encomium on that prince. Cyrus must have been perfect master of himself, and of his own passions, in a life of so much hurry and action, and in spite of that giddiness which sovereign power too frequently inspires, to possess his soul in so calm a situation, that no disappointment, no unforeseen accident, no discontent should be able to sour his natural temper, or draw from him an harsh and offensive word. But that which was still more truly great and royal in him, was the inward conviction that all his cares, all his attention ought to be directed towards the happiness of his people ; that it is not by the amassing of riches, by the splendor of retinue and equipage, by the luxury and expence of a table, a king should be distinguished from his subjects, but by a superiority of merit of all kinds ; and above all, by an indefatigable application to their interests, a perpetual vigilance to procure them plenty and quiet. He often used to say, while he was entertaining himself with the great men of his court, concerning the duties of royalty, that a prince should look upon himself as a shepherd— (it is the term that ancient history, both  
sacred

sacred and profane has given to kings ;) that he ought to have vigilance, application, and goodness; that he should be watchful to enable his people to rest in safety; that he should take upon himself cares and troubles, to keep his people free from them; that he should chuse such things as may be salutary to *them*, and reject whatever may annoy them; that he should place his happiness in seeing them increase and multiply, and expose himself courageously in their defence.--- This, says he, is the just idea, and natural image of a just king: it is but reasonable that his subjects should do him the services of which he stands in need; but it is still more reasonable that he should apply himself to make them happy: because it is for this purpose he is made a king; as a shepherd is made so, only to take care of the flock.

It was by the concurrence of all these virtues, that Cyrus brought about the foundation of an empire which comprehended a great number of provinces; that he, for many years peaceably enjoyed the fruits of his own conquests; that he found the way of making himself both esteemed and beloved, not only by his own natural subjects, but by all the nations over which he was victorious; and that after his decease, he was lamented as the common father of all those people.

This is the picture that all historians have given us of Cyrus the Great ; a picture that will fit very few princes after him ; but indeed very few princes after him have had the same advantages of education. In Persia, at that time, the education of youth was a principal concern of the state ; and the methods of it were appointed by the laws. Cyrus himself went through the discipline ordered for the other young men : he was not privileged by his high birth and expectations to be more ignorant than any other person in the kingdom. But the distinctions of greatness are very differently understood from what they were in those days. Some emperors and princes, long since the reign of Cyrus, by the help of able masters and instructors, have indeed been taught to play tolerably well upon the fiddle ; an art---or trick I may call it---to which it cannot be supposed that Cyrus was addicted ; for the time spent by other princes in acquiring this trifling accomplishment, the Persian monarch employed in learning justice, morality, and the exercise of arms.

## XXII.

*Character of CLEOPATRA.**By* Mons. MARMONTEL.

CLEOPATRA was beautiful; but that splendor of beauty which had triumphed over the heart of Cæsar, and, according to some, that of Cneius, the son of the great Pompey, was become the weakest of her charms. Cæsar's love had inspired her with a noble ambition. She imagined herself worthy of the empire of the world; and she had no way of coming at it, but by the conquest of hearts. To her it was of the very utmost importance to study the art of pleasing; and no one, I believe, ever applied herself to it with so much success. To a magnanimous, elevated, and daring soul, Nature in her added a bright, lively, and jovial wit. She had an exquisite taste, a delicate ear, and she was a lover of every sort of pleasure, which she varied without ceasing. Applying herself less to the gratification of her desires, than to the inspiring of such as were new, the certainty of being agreeable, never made her neglect the means of appearing more amiable; and though she was sincerely in love, there was not an artifice which she did not practise for mak-

ing herself beloved : quick in observing every motion of the heart, which she intended either to gain or preserve, she knew how to inspire it seasonably with fear, desire, hope, confidence and jealousy, joy and grief ; employing, by turns, with inconceivable dexterity, tenderness and caprice, ingenuity and dissimulation, calmness and transport. At those times when she seemed to abandon herself most to her inclinations, she made them subservient to her designs, and there was policy even in her getting intoxicated. One can hardly say which had in her the pre-eminence, ---the gifts of nature, or the refinements of art. Of both those advantages she made so good a use, that though reduced to the weakest of the two, she managed so well, that her loss of the other became imperceptible. In short, Cleopatra united every thing that was most capable of inflaming the passion of a man, or flattering the pride of a hero.

### O B S E R V A T I O N S.

THIS is the character of Cleopatra, as given by our French author, and it seems in every part to be pretty just, except where he talks of the sincerity of her love : for I doubt much, if she was ever sincerely in love ; it being a rule with

with me, that no true friendship is to be expected from a man who has once prostituted his honour ; nor true love from a woman who has once prostituted her virtue.

I have, it is true, within my own knowledge, observed some exceptions ; but I believe the rule will generally hold true ; and I am persuaded, that whatever Cleopatra pretended, there was no sincerity in her love for Marc Anthony : her precipitate flight from the sea-engagement at Actium was, I think, a proof of it ; for I suspect, that her flight proceeded more from policy, than from any womanish fear. She knew she could easily excuse it to her lover, in case he should come off victorious ; and in case of his being vanquished, she thought she could make a merit of it with Augustus.

If at her death she had shewn any sign of female timidity, her flight at Actium might have been imputed to that weakness ; but when she saw, that instead of adorning the bed of Augustus, she was doomed to grace his triumph, she behaved more like a Roman hero, than a weak fearful woman.

This, however, she did not resolve on, till after she had tried all her art to make a new conquest of Augustus, which was not surely a sign of her having been ever sincerely in love with Anthony ; we may, therefore, justly conclude



clude that, like most other women of pleasure, she was in love with the fortune, not the person of the man ; and that her heroic death proceeded from her pride, not from her love ; which sort of pride was in that age deemed a virtue, and in high repute. Horace has celebrated her death in the two following beautiful stanzas :

Aufa et jacentem visere regiam :  
 Vultu sereno fortis, et asperas.  
 Tractare serpentes : ut atrum  
 Corpore combiberet venenum : .  
 Deliberata morte ferocior :  
 Sævis Liburnis scilicet invidens,  
 Privata deduci superbo  
 Non humilis mulier triumpho.

Unmov'd she saw her state destroy'd,  
 Her palace made a lonely void ;  
 With fearless hand she dar'd to grasp  
 The writhings of the wrathful asp,  
 And suck the poison through her veins,  
 Resolv'd on death, and fiercer from its pains ;  
 Then, scorning to be led the boast  
 Of mighty Cæsar's naval host ;  
 And arm'd with more than mortal spleen,  
 Defrauds a triumph, and expires a queen.

FRANCIS.

XXIII. *The*

## XXIII.

*The Case of TANTALUS, fairly stated;  
or, the Danger of Connections with the  
Great.*

**T**ANTALUS was king of Phrygia, and no prince was ever aspersed with greater malignity, falsehood, or success. He was the son of Jupiter, though his mother was a mortal : he was remarkable for the generosity and benevolence of his temper, and his conversation was sensible, and so sprightly, that the gods not only admitted him to their table, but took him into all their parties of pleasure, and treated him with the intimate familiarity of a friend. It was not long, however, before he discovered that his power to please had, necessarily, betrayed him into involuntary offence. Many of the goddesses regarded him with distinguished kindness, and for this reason many of the gods eyed him with inflexible hatred. His excess of merit having thus embroiled him with the inhabitants of heaven, he was compelled to quit the place, and take up his dwelling upon earth.

Here.

Here, he soon afterwards became enamoured of Tageta, the daughter of Atlas, with whom he was at length indissolubly united by Hymen ; and, as his affection was founded upon esteem, it continually increased by time, and Tantalus was again possessed of heaven in the arms of his wife. This domestic felicity was increased by his public employment ; for he was perpetually busied in bestowing felicity upon others : he polished the manners of men, and taught them to heighten the value of life by new enjoyments, as he committed the regulation of their amusements to Taste, and introduced Decorum to their banquets.

But merit again swelled into misfortune, as it again provoked the jealousy of the gods : they accused him of having betrayed their secrets, and stolen nectar and ambrosia from heaven, that he might indulge mortals upon celestial food. Having already punished Prometheus for giving life, they determined, with yet greater injustice, to punish Tantalus, for teaching how it might best be enjoyed. He was, therefore, soon after banished into hell ; and, though his crime was generosity, his punishment was that of avarice, and in the midst of plenty he was condemned to want. To conceal the real cause of this punishment, it was by some pretended that he had lost a favourite dog, which Jupiter had sent him to keep the temple in the isle of Crete ; and  
 others,

others, to degrade him still more, affirmed, against all probability, that he had insulted the gods by regaling them on the body of Pelops his own son.

The incident which first gave rise to so black a calumny was this. The gods, who missed the entertaining pleasantry of Tantalus at their table above, made him a visit in his retreat upon earth. The first thing that attracted their attention was Pelops, then a child. Jupiter, either to put his zeal to the proof, or to indulge himself in a kind of malicious raillery, which he has been known sometimes to practise, told him, with a serious air, that the child was in very good case, and that he could not oblige them more than by ordering him to be dressed for their supper. Tantalus treated the proposal as a jest, and, to carry it on with the same humour, he replied, like a polite courtier, that his divinity did his son too much honour ; and that he was entirely at his service ; and, in the same ironical strain, ordered the child to be taken away and dressed. Upon this Venus caught it in her arms, declaring it was a pity to roast it, as it was the sweetest child in the world ; and might, one day, serve them to better purpose : but Ceres was seized with so violent a desire to taste him, that she bit off great part of his shoulder, which was as white as ivory.

Momus, the god of scandal and lies, made his court to Jupiter, by industriously spreading a report, that Tantalus, presumptuously doubting the omniscience of the gods, had served his son up under a cover, to try whether they could find out what it was; that all the gods, abhorring the impiety and cruelty of the attempt, had abstained from the feast, except Ceres, who, being pregnant, was under the influence of an inordinate appetite, and had eaten the right shoulder, pretending not to know what it was: but that Jupiter had substituted a shoulder of ivory in its stead, and restored the infant to life.

This fable was almost universally believed, as the *marvellous* is generally heard with more favour than the *true*.

But I am informed, by a most learned and judicious theologist, that Tantalus did not incur the displeasure of Jupiter, till after the accident which happened to his son; and that it proceeded from a much more probable cause, though hitherto little known.

Jupiter, who always found some irresistible charms in a new object, became enamoured of Tageta, the wife of Tantalus, the moment he saw her. She was indeed extremely beautiful; her stature was tall, her limbs were exactly proportioned, and her countenance was at once most alluring. She did the honours of her table,

table when the gods were her guests, and Jupiter found his passion, which increased every moment, more hardly to be suppressed, as he found it less easy to accomplish the gratification of it.

The next morning, the lovely queen of Phrygia received a billet from Jupiter, in which he made a declaration of his love in the most passionate terms; but the instant she cast her eyes upon it, she returned it to Mercury, who was the messenger. Mercury pressed her, with all his eloquence, to answer it; but she told him, with a smile, that she could not write herself, and that she never employed any secretary except her husband. Having now no hope of success by personal application, Jupiter had recourse to *metamorphoses*, an artifice in which he had never been disappointed, and which had sometimes given his pleasures a new relish.

Tageta kept a parrot, a lap-dog, and a monkey; and was very fond of them all. The sovereign of the skies thought fit, upon this occasion, to assume the form of the parrot, and was receiving her kisses when Tantalus came in from hunting: the king put him away somewhat hastily to embrace his wife, who returned his caresses with equal tenderness and ardour. The bird, who had been offended at his untimely intrusion, and rude behaviour, was now stung with jealousy and envy, and, seizing on Tanta

ear, bit out a piece with his beak. Tantalus cried out at the sudden pain; and Tageta, seeing what had happened, seized her parrot with the utmost anger and indignation, and would, that instant, have delivered him up to the talons of a great cat, if he had not, with his utmost efforts, escaped from her hand, and flown out of the window.

About three days afterwards, Jupiter was informed that Tantalus was absent on some affair of great importance, and therefore took this opportunity to return to his queen in the likeness of her little dog; he hoped that her husband would be abroad at least one night; for it is said, that, in those early times, it was not the humour for husband and wife, though people of fashion, to have separate beds. When it grew late, the queen herself, despairing of the king's return, was undressing, and Jupiter had already taken his place. But it happened, that, just at this crisis, Tantalus entered the room, the dog, enraged at the disappointment, leaped from the bed, and barked incessantly, with all his force. Tantalus soothed him, and chid him without effect, and, being at last provoked by his noise, gave him so hearty a kick, that Jupiter, forgetting he was playing the part of a dog, swore like a god, and d——d Tantalus for his temerity. Tantalus, astonished at the prodigy, ordered him  
to

to be taken care of, with a view to farther examination, but the cunning beast eluded their vigilance, and next morning was not to be found.

The mighty thunderer now condescended to take up his residence near the queen in the likeness of her monkey. At first he amused her by a great variety of tricks, in which he excelled all the monkeys that went before him; and, when he found she was in good humour, he leaped on her shoulder, and began to take some liberties which gave her great offence: she strove to disengage herself, but, finding that he kept his station, in spite of all her endeavours, she called the king. Tantalus took up a whip, with a bell at the end of it, and was about to chastise him, when the furious beast, quitting the lady, seized him by the collar, and would have strangled him, if she had not immediately flown to his assistance. The monkey had a ribbon round his neck, which was fastened only by a running knot; the queen caught hold of the end of it, and drew it so tight, that he was in danger of being strangled in his turn, and therefore let go his hold; but all his love to the queen was now converted into hatred. He dropped his disguise in a moment, and appeared in all his terrors before them. "Go," said he, to Tantalus, and suffer in hell that punishment which I have suffered upon earth: be there always near the possession of that which



thou shalt eagerly desire, and never enjoy ; perpetually burning with thirst in the midst of water, and fainting with hunger in the midst of fruits." Jupiter immediately returned to heaven ; Tantalus sunk down to hell, and Tageta expired with grief. Thus was Tantalus punished for his own merit, and the fidelity of his wife, which would have been the means and pledge of perpetual felicity, if he had not been too closely connected with his superiors, by being the companion and the favourite of the gods in the court of heaven. The company of the wife, therefore, will neither be much inferior nor superior to themselves. Our friends should be nearly our equals, with respect to their class in life, and their employments ; if not in fortune, and in birth : or if it be objected that there is now no such thing as friendship, let the same rule be observed with respect to our acquaintance.



XXIV. Reflect.

## XXIV.

## Reflections on FRIENDSHIP in SOVEREIGNS.

By Monf. VILLARET.

**I**T is not one of the least disagreeable circumstances annexed to the possession of the diadem, that kings, in this more unhappy than the meanest of their subjects, cannot indulge themselves in the sweets of friendship, however strong their propensity may be ; and that, restrained by their very grandeur, the lustre of their rank renders them accountable to the public for their private affections. Sovereigns have sometimes been reproached for having no friends ; and, if they raise any of their subjects to this endearing honour, the petulance which blamed their insensibility, exclaims immediately against their choice. The cry then is, that all favours are engrossed by those about the throne. These grants, however, which appear irregular and exorbitant, should be less imputed to the profuseness or ductility of princes, than to the insatiable ambition of those who surround them. Charles, surnam-

ed De la Cerda, a young Spaniard of illustrious birth, enjoyed the confidence and affection of John II. king of France ; but his avidity betrayed him into many culpable steps. Having arrived at the summit of honours, and shining in the highest sphere of royal favour, every greedy courtier was his enemy ; the nobility, and especially the princes of the blood, were offended ; yet, blinded by prosperity, he did not see, or he despised, the general hatred which his elevation was drawing on : he pushed his fortune too far, and was murdered by assassins.

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## XXV.

### *Difference of Population in FRANCE.*

*By the Same.*

**A**T the beginning of the reign of Philippe de Valois, in 1330, the country, dependant on the crown, and subject to the Ayde alone, contained two millions, five hundred thousand families ; and that did not make near  
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one third of the present extent of the kingdom : thus, without any exaggeration, the number of families then in France may be affirmed to have been not less than eight millions, which, at least, makes a total of twenty-four millions of inhabitants, exclusive of the ecclesiastical and secular lordships, to which the survey then made did not extend ; to this must be added the Celibarians ; the Corfs, or hinds, another large body ; a clergy consisting of an immense multitude of ecclesiastics and religious of both sexes ; the universities, and, the nobility, all exempt from the subsidy, that we may be well struck with amazement and concern at the sensible decrease within four centuries of the human species in France, where the highest calculations at present do not rise to eighteen millions in the whole.

#### O B S E R V A T I O N.

THE prudent author forbears entering into the causes of this rapid depopulation ; a precaution needless in this happy land of liberty.

## XXVI.

*Observations on the Accounts relating to  
the Blindness of Democritus.*

By Different AUTHORS.

SUCH is the reputation of Democritus, that almost all the world is persuaded that he put his eyes out upon moral and honourable principles. Aulus Gellius assures us, that he took this resolution in order to concentrate his ideas, and to enable him more effectually to contemplate those mysteries of Nature, into which his eyes did not suffer him to penetrate. He quotes those verses of Laberius, wherein he says that Democritus lost his sight by looking too steadily on the sun. But, according to that philosopher, Democritus had a different view in parting with his sight; he suffered this, that he might not be mortified with looking on vicious men. Plutarch, who had mentioned this before Aulus Gellius, considers it as an imposture: The assertion, says he, that Democritus deprived himself of sight, by looking on a burning-glass, is certainly false; yet it is true, that those who accustom themselves to mental labour, find the senses rather troublesome than useful. For this reason, the retreats  
of

of study, and the temples of the muses are generally in solitudes ; and probably too, for the same, it is that the Greeks call the night *Euphrona*, that is, the Good Thinker ; because the time least subject to dissipation and variety, is most favourable to thought.

Thus Plutarch is persuaded, that the man who cannot see, has a considerable advantage in point of meditation ; and it was, undoubtedly, under this idea, that Pythagoras shut himself up a whole winter in a subterraneous cave.

Lactantius, on the other hand, says that the mind discerns the object through the medium of the eye, as through a window. It is so essentially there, that through the same medium you may read what passes in it. Lucretius has made use of a very trifling argument to refute this. If, says he, the soul looks through the eye, it would certainly see much better, were the eye taken away. Remove the gates, and surely the more light will enter. Certainly, continues Lactantius, Lucretius and Epicurus must have lost their eyes, when they could not see that the removal of them would destroy the passage of light.

What I may venture to conclude from hence is, that this story of Democritus is a mere fable. How could he possibly think of putting out his eyes, when those organs are the medium by  
which

which knowledge passes to the understanding? Could not he, with Pythagoras, have shut himself up in darkness? If his aversion to the sight of vicious men made him destroy his eyes, it was assuredly, very extraordinary. Tertullian tells us a different story: the philosopher, he says, put out his eyes because he could not look on women without emotion. Every one knows how much Origen is condemned for emasculating himself on a scruple of that kind. Now cannot a blind man and an eunuch debauch themselves by imagination? Cicero greatly doubts this passage in history. Suffice it then that Cicero, Plutarch, Valerius Maximus, and Diogenes Laertius, who wrote the life of Democritus, either make no mention of this matter, or speak of it as a fable.

## XXVII.

*Reflections on the Characters given of  
distant and barbarous Nations; by  
different Authors.*

*By the Same.*

OF distant and barbarous nations, we hear hardly any thing but what is surprising. Pliny, in a hundred passages, Marcellinus, speaking of the Huns, and Ovid describing the inhuman people, among whom it was his ill fortune to live in exile, present us with the most hideous pictures of the human race. For my own part, I can hardly be induced to believe that any race of men can be more cruel than the brute creation. Is there a wild beast so ferocious, so furious in its nature, that it feels not an instinctive tenderness for its offspring, and loves not to see and to support them? Yet, if we may believe historians, there are men unsusceptible of the charms that are associated with these gentle cares; and even history herself can pour her eulogiums on men like these. The Persians, says Valerius Maximus, had a laudable custom; never to see their children till they were upwards of seven years



years old : by which means they felt much less regret if they died before that age, than they would otherwise have suffered. Excellent reasoning this, no doubt ! To avoid uncertain misery, they deprived themselves of certain pleasure. If their children survived the seven years, the parents had endured a superfluous mortification ; if they died within that term, they surely aggravated the misfortune of losing them, by having voluntarily given up the means of knowing and enjoying them.

XX

## XXVIII.

*Part of a Comparison between Henry the Fourth of France, and Philip of Macedon.*

*From Mons. DE BURY's History of the Life of Henry IV.*

WHEN Philip mounted the throne of Macedon, he found his kingdom almost entirely invaded by his neighbours, who were laying

laying it waste, and his grandees acting in concert with them, that each might secure to himself a share of the provinces. We have seen in the life of Henry, what the condition of France was when he came to the crown. The greatest part of his nobles deserted him, invited foreigners to assist and support them, and seized the revenues of the state: but both these princes, superior in adversity, and founding their hopes and their glory upon their courage, boldly attacked their enemies, beat them in several engagements, and forced them to return to their allegiance. The victories of Argues and Ivry, confounded the League, as that which Philip gained over Bardillus, king of the Illyrians, made him master of Macedon; and that at Cheronea, of all Greece.

One of the noblest qualities these princes were possessed of, was their attention to make their subjects happy, and their dominions flourish. If their designs were not always crowned with success, it was because they were not always masters of those circumstances which do not depend upon the power or foresight of man: but they never lost sight of those glorious objects. Philip had no sooner driven his foreign enemies from his dominions, and established the tranquillity of his people, than he made himself master of Amphipolis, a city which belonged to his predecessors, and which had an excellent harbour. F

ordered fleets to be equipped, with which he attacked the Athenians, who had made themselves lords at sea, and obliged them to give his subjects a share in their commerce.

Both our princes were equally fortunate in generals and ministers. Sully and Biron were men who may well be compared with Antipater and Parmenio.---This is marshal Biron, said Henry one day, to cardinal Aldobrandin ; introduce him chearfully both to my friends and enemies. ---I declare to you, said he once to the dutch-ess of Beaufort, if I was reduced to the alternative of having you or Sully, I had rather lose ten mistresses like you, than one servant like him. ---His life abounds with instances of the esteem and regard he had for them ; and all the other officers who served him faithfully, he, with pleasure commended upon every occasion.

The Athenians are very happy, said Philip, in being able to chuse ten generals every year ; for my part, I have never been able to find but one, and that is Parmenio. We may give ourselves up to pleasure, said he, one day, to his friends, with whom he was taking his glass a little too freely : it is enough that Antipater does not drink. Another time, having slept longer than usual, as soon as he rose he found Antipater in his anti-chamber, with the ambafadors

sadors of the different nations of Greece :---" I might well sleep, said he, addressing himself to the Ambassadors, since Antipater was awake."



## XXIX.

### *Character of CHARLES V. King of Spain.*

CHARLES the Fifth had a vast, active and enterprising genius : he was brave in the field, and able in the cabinet ; a skilful general, and a profound politician. He knew men, and could make them subservient to his purposes ; and as he was well acquainted with the genius and character of all the neighbouring nations, and could make them act as best suited the views of his ambition, he aimed, like Ferdinand, at universal monarchy.

Charles reigned over twenty kingdoms, over extensive provinces, whose interests he knew how to reconcile, and whose insurrections he prevented, checked, or punished, employing

gentle or violent measures, according to the exigence of affairs. The discoveries and conquests of the Spaniards extended his dominion over the East and West of the old and new world. The empire was four times as extensive as that of ancient Rome ; and more than twice as long as that of the Turk, the King of Persia, the Muscovite and the Tartar. The sun never set upon his dominions.

This prince, the most powerful of any that ever lived, was always in action. He over-ran Spain, Flanders, Germany, and Italy, successively ; commanded his armies in person, and triumphed over his enemies. Upon his return from the field, he presided over the councils of the nations that were subject to his government ; harangued his people ; defended his own interests, and those of religion, before the princes assembled in the diet of the empire ; and, influenced in the whole of his conduct by his ambition, he made his subjects warriors and politicians.

He loved and encouraged the arts and sciences, but never rewarded agreeable talents, except in foreigners : he seemed to have adopted the maxim, after the example of the Romans, of reserving to the Spaniards the honour of conquering and forgiving their enemies, and of leaving to other nations the glory arising from parts and ingenuity. He encouraged artists and merchants  
to

to settle in his empire : Being one day reproached with this by the marquis of Astorga, he replied, " My nobles rob me, but commerce enriches me ; the arts and sciences instruct me, and make my name immortal."

It is well known that he paid frequent visits to Titian, in order to see him paint, and loaded him with honours and presents. By thus honouring persons of distinguished abilities, he added a new title to his own character ; and one is grieved to see a prince, possessed of such noble qualities, and of such greatness of soul, sacrifice every thing to his vanity, and employ so little of his time during the course of so long a reign, in promoting the happiness of his subjects. Ambitious, jealous, hypocritical, faithless, passionate, revengeful, and terrible in his anger, he filled Europe with wars, with blood, and with calamity.

He had, in Francis the First, King of France, a rival who retarded his conquests, and gave a check to his vast projects. Charles attacked him vigorously, and triumphed over him by means of his generals, who took him prisoner : but he did not improve this opportunity of gaining over himself the greatest of all victories, that of generously restoring liberty to his illustrious captive. On the contrary, he treated him harshly, and made a traffic of his ransom. He found much

more generous sentiments in his enemy, when he put himself in his power, and went into his kingdom, where he received the honours due to his sovereignty.

Charles loved glory, like an ambitious prince, and a conqueror. Francis sought after it like a great king and a hero. Charles protected learning and the sciences, out of ostentation : Francis honoured them, because he loved them. Charles governed like a politician : Francis reigned like a father. Both of them had abilities, courage, and zeal for religion ; were magnificent, gallant, and the greatest men of the age in which they lived. Charles had a larger share of glory and power : Francis more real grandeur and respect.

Charles's abdication and retreat have been admired and blamed according to the point of view in which they have been considered : but, was it a mighty sacrifice, for an infirm, old prince, glutted with honours, and fatigued with the weight of his own power, to lay aside a burthen that was too heavy for him ? He wanted to see his son act the same part which he himself had done with so much splendor. He wanted, in his turn, to be a quiet spectator, after having been so long in action, and, after having received the applauses of the universe.

It was this idle curiosity that made him order the pomp of his own funeral to be displayed before

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fore his eyes : he placed himself under the pall, and sung the usual prayers. It is alledged that he made his son promise to restore Navarre. He made a will, which Philip the Second carried to the inquisition, where it was taken into consideration, whether it should not be condemned to the flames.

XX

## XXX.

### *Character of PHILIP the Second.*

*By the Author of the Foregoing.*

**T**HIS Prince was of a middling stature, but well proportioned. He had a large forehead, blue eyes, a steady look, and a grave and serious air. His character was severe and haughty ; his zeal for the support of the Faith and the Catholic religion, implacable ; so that, with the utmost coolness and composure, he would have extinguished every heretic in his dominions. Never was there a prince who applied to business with greater assiduity ; he entered into the minutest

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nuteſt detail in every branch of his adminiſtration. In his own chamber he ſet all the ſprings of the moſt cruel policy in motion, and wanted to act alone in every thing. He was impenetrable, and diſtruſtful, full of revenge and diſſimulation, ſtuck at nothing to execute his ſchemes, was never diſcouraged by any obſtruction in the courſe of his enterpriſes, ſeemed ſuperior to events, and received the news of good and bad fortune with the ſame phlegmatic indifference : he was a cold fanatic, and never wiſhed to inſpire any other ſentiment but that of terror. His orders were like the decrees of Fate, which were to be executed independently of all human efforts. He made the blood of his ſubjects flow in torrents, carried the horrors and deſtroyation of war into all the neighbouring ſtates, and was ever armed againſt his own people or his enemies. Even his own ſon, when the only heir of his dominions, could not move his inflexible ſoul. Wherever an offence, puniſhment was unavoidable. He never taſted the pleaſure of forgiving ; nor did he, during a reign of forty-two years, enjoy a day's peace. His miniſters, his generals, his favourites, trembled when they approached him, and never ſpoke to him but upon their knees, and with the moſt fearful circumſpection. The duke of Alva, who had laid him under ſo many obligations, entering his chamber one day, with-  
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out any previous notice, Philip looked at him with a threatening air, and said, "What daring presumption is this? It deserves the axe."

He was desirous that his subjects, like himself, should have an air of seriousness. The horrid tribunal of the Inquisition was ever watchful to banish from his dominions that genuine joy which is the charm of liberty. This monarch was possessed of all those qualities which enter into the character of a great politician: he had a lively genius, an amazing memory, and indefatigable activity; he was an excellent judge of men, and knew how to employ them according to their several talents; he was just, generous, and splendid in his court; of an enterprising disposition, and of unshaken firmness in the execution of his designs; but he forced the Low Countries into rebellion by his intractable severity; weakened his dominions by the expulsion of the Moors, and by his obstinacy in pursuing the malecontents. He employed his revenues and his treasures of the new world, in gratifying his hatred and revenge; and the fruit of all his policy was nothing but misery. He would have been richer, greater, more beloved, and more respected, with less pains, fewer talents, and less genius, had he only been possessed of those mild and peaceful virtues which constitute good kings, and fathers of their country.

## XXXI.

*On the Character of a real Philosopher.*

**T**HERE is no prejudice more common than that of confounding singularity, and the love of distinction, with philosophy. Nor is this at all surprising. The vulgar, who never carry their thoughts beyond appearances, are always struck with the man who deviates from the common path, who pursues a system of conduct directly opposite to that of the generality of mankind, who despise what others covet, who renounces riches, grandeur, and all the sweets and allurements of life. This whimsical singularity of conduct, after dazzling the eyes of the vulgar, sometimes creates a prejudice in favour of his opinion; nay it happens, not unfrequently, that from being an object of pity or of ridicule, he obtains applause and admiration.

But let us distinguish philosophy from what has only the appearance of it; let us consider the man who professes it without prejudice; and let us not prostitute the name of wisdom to pride or peevishness.... Under the Cynic's mantle, or that of the Stoic, under the appearance of disinterestedness,

terestedness, and a contempt of honours, fame and pleasure, it is no uncommon thing to find persons absolutely enslaved by envy, spleen, and ambition.

If philosophy is the search after truth, sincerity must be the first and the most essential quality of a philosopher. Great talents, and the art of thinking, are not exclusive privileges granted to persons of cool, dispassionate, and virtuous dispositions. The man who thinks, is not always a philosopher; he may have a wretched temper, be tormented with spleen, and a slave to passion; he may be envious, haughty, deceitful, dissatisfied with others, and with himself. When this is the case, he is incapable of making just observations, his reasonings become suspicious; he can scarce see himself in his genuine, native colours; or if he does, he strives to conceal from himself the obliquity and irregularity of his temper and disposition: his philosophy, or rather the motley system of his brain, is full of confusion; there is no connection in his principles; all is sophistry and contradiction: insincerity, pride, envy, caprice, misanthropy, appear throughout; and if the vulgar, dazzled with his talents, and the novelty of his principles, look upon him as a profound and sublime philosopher, persons of nicer discern-

discernment see nothing but spleen, discontent, vanity, and sometimes malignity under the disguise of virtue.

The philosopher has no right to esteem or value himself, but when he contributes to the welfare of his fellow-creatures : the applause of his conscience is then only lawful and necessary, when he knows he deserves it.---In a world, blinded by prejudice, and so often ungrateful, this ideal recompence is, alas ! almost the only one that is left to virtue : Let the philosopher, therefore, esteem himself happy, when he has done good ; let him congratulate himself upon being free from those vain desires, those vices, those shameful passions, those imaginary wants, with which others are tormented : but let him not compare himself with his fellow-creatures, in such a manner as to shock their self-love. If he thinks himself happier than they, let him not insult their wretchedness : above all ; let him not plunge them into despair. The friend of wisdom ought to be the friend of men : he ought never to despise them ; he ought to sympathize with them in their afflictions ; he ought to comfort and encourage them. A love of mankind, an enthusiasm for public good, sensibility, humanity---these are the motives which he may acknowledge without a blush.---Without this,  
philosophy

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philosophy is only an idle and useless declamation against the human species, which proves nothing but the pride or peevishness of the declaimer, and convinces nobody.

What title, indeed, has the philosopher to despise or insult his fellow-creatures? Is it because he imagines he has superior knowledge? But his knowledge is useless, if society derives no advantage from it. Why should he hate his species, or what glory can arise from misanthropy? True and solid glory can only be founded upon humanity, the love of mankind, sensibility, and gentleness of manners --- Are men ignorant and full of prejudices? Alas! education, example, habit and authority, oblige them to be so. Are they slaves to vice, passion, and frivolous desires? Those who regulate their destiny, the impostors who seduce them, the models which they have before their eyes, plant in their hearts all the vices that torment them. To hate or despise men for their errors and follies, is to insult those whom we ought to pity, and to reproach them with necessary and unavoidable infirmities. Let us comfort man, therefore; but let us never insult or despise him; on the contrary, let us inspire him with confidence; let us teach him to set a just value upon himself, and to feel his own dignity and importance; let us exalt his views, and give him, if possible, that vigour and force, which so many causes combine to break and destroy. True

wisdom is bold and manly ; it never assumes the haughty and imperious air of superstition, which seems to have nothing else in view but to debase and annihilate the human mind. If the philosopher has warmth and energy in his soul, if he is sensible of a deep and strong indignation, let him rouse and exert himself against those falsehoods and impostures, of which his species has been so long the victim ; let him boldly attack those prejudices which are the real sources of all human calamities ; let him destroy in the opinion of his brethren, the empire of those priests and tyrants who abuse their ignorance and their credulity ; let him wage eternal warfare with superstition, which has so often deluged the earth with blood ; let him vow irreconcilable enmity to that horrid despotism, which for so many ages, has fixed its throne in the midst of wretched nations. If he thinks himself possessed of superior knowledge, let him communicate it to others ; if he is more intrepid, let him lend them an helping hand ; if he is free, let him point out to others the means of asserting their freedom ; let him endeavour to cure them of their servile and debasing prejudices, and the shackles which opinion has forged, will soon fall from off their hands. To insult the wretched, is the height of barbarity ; to refuse to lead the blind, is the height of cruelty ; to re-  
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proach them bitterly for having fallen into the ditch, is both folly and inhumanity.

XX

### XXXII.

#### *Thoughts on facilitating Marriage among the lower Classes of People.*

By Mons. BEAUMELL.

**I**F the princes of Germany continue another century to traffic in human flesh, they can no longer carry on the trade for want of commodities.

How comes it that the North, formerly so populous, that it was called *humani generis officina*, is now so thinly inhabited? What is become of that prolific principle? It subsists still; but moral causes chain up the power of natural ones.

One of the most pernicious effects of luxury, is the having multiplied the causes that interrupt the propagation of the human species, in



multiplying the objects of pleasure and dissipation; we enter, in this respect, rich into the world; we become insignificant in it, by consuming our youth in pleasures which are the image of marriage, and which do not fulfil the intention of it; we marry when we are quite worn out, and we die useless.

How comes it that a nation in its infancy multiplies greatly? what is the reason that it does not multiply any more in the same proportion, when it is once formed?

There is in some parts of Guinea a custom which shews the good sense of that nation. On a certain day of the year, the king assembles all the youth of both sexes in his dominions, and performs on the spot as many marriages as there are marriageable pairs in the assembly. In this country they do not so much as know debauchery in young fellows, nor green-sickness in girls.

They count in Spain seven million of souls; it might maintain six times the number; it wants, therefore, six degrees of happiness, of riches, and power. Do you not believe, that if a king of Spain would sincerely resolve upon it, he might re-people his country?

A prince will people his country by making marriage easy to the mechanic, the labourer, and the soldier, the gentleman, and the rich merchant

merchant, by making the courtier reverence conjugal fidelity. He will facilitate marriage by encouraging industry ; he will render this union respected, by extending the empire of morals, and by weakening the dominion of dissipation, In Germany, the slavery of the peasants destroys both industry and population ; in France, the ridicule that is thrown upon lawful affection, the false air of grandeur and dignity which they have been pleased to introduce even into domestic pleasures ; the slavish subjection to the mode, which makes conjugal fidelity an antiquated virtue ;---all these have banished morals, and destroyed more illustrious names than either their duels or entrenchments..

## XXXIII.

*A Letter from* Monf. DE LAUNAY,  
to Monf. FONTENELLE, *upon a*  
*very fingular Occasion.*

SIR,

THE affair about Miss Tetar occasions less noise than does the sanction you have been pleased to give it : the diversity of opinions concerning that sanction, obliges me to mention it to you.

The public is astonished to find the silence of oracles \*, he who overturned the tripod of the Sibyls, prostrating himself before the bed of Mademoiselle Tetar.

Little imports it to tell them---it was the lady's charms, and not her *charm*, which wrought this effect; a philosopher, they say, ought to be equally proof against either: every one, therefore, is for drawing his wit against you on this occasion.

\* Alluding to Monf. Fontenelle's celebrated History of Oracles.

What!

What! say the critics, the man who could see in so glaring a light impositions carried on at the distance of a thousand miles, and above two thousand years before he was born;---was not *he* able to see through a cheat transacted under his very nose?

The partisans of antiquity, stimulated by an old grudge, return to the charge. Do but observe him, say they, if he is not for exalting our modern prodigies above the ancients!

Lastly, those who pique themselves upon their discernment, pretend, that like a true Pyrrhæan, finding nothing *certain*, you believe every thing *possible*.

The *devotees*, on the other hand, appear highly edified by the homage you have paid to the devil. They are not without hopes that you may proceed still farther.

Even the ladies think themselves beholden to you, for having shewn so little distrust of the artifices of the sex. For my own part, I shall suspend my judgment, till I have better grounds to go upon; and shall only remark, that the uncommon attention given to your minutest actions, is an incontestible proof of the high esteem in which the public holds you: even its very censure has in it something so flattering, that I am in no fear of appearing indiscreet, for having given you this detail concerning it.

If you will place an equal confidence in me, you may depend upon my making no improper use of it.

I have the honour to be, &c.

DE LAUNAY.

### OBSERVATIONS.

Miss Tetar, in France, made the same pretensions to a correspondence with spirits, as Miss Parsons did, some years ago, in England. The affair was much talked of, Paris was amused, and Monf. Fontenelle, for reasons best known to himself, chose the believing side. When the impostor was discovered, he lost part of the credit which he had gained before by his writings. This peculiarity drew upon him many pieces of raillery from all parties, among which the above letter is not the least entertaining.

## XXXIV.

*Character of LEWIS XIII. of France.**By* Monf. DE BURY.

**T**HIS prince possessed many good qualities, which yet never could appear to advantage, because his mother had neglected to give him an education suitable to his birth. He had learned but little Latin; he knew enough, however, to understand the scriptures, from whence he selected several passages; out of which, with the assistance of Father Caussin his confessor, he composed short offices of devotion for his own use, on the principal festivals of the year, and on some particular occasions. There was a pretty large number of them printed at the Louvre in 1640. It does not appear that he was acquainted with history, not even with that of France. Gombeville, in his book of the Doctrine of Manners, says, that Louis XIII. conceived a prejudice against reading, from Fauchet's History of France, which was the first book upon the subject they put into his hands, and not indeed much to the honour of his preceptors.

Lewis XIII. often gave proofs of his courage; but it was a courage void of all heat, and without any thing striking in its appearance: it is true, he seldom had occasion to discover it. He understood the rules of the military art. He was well acquainted with the nature of fortifications, and the manner of making attacks. He knew the merits of all his principal officers; he took care to be acquainted with the services they had performed; and he never failed to reward those who had distinguished themselves. In his reign, interest scarce ever raised any to the chief posts in the army; and those were almost the only favours, the disposal of which he reserved to himself.

He was perfectly intimate with the different talents of his ministers, and he knew how to form a true estimate of them. If it was by the influence of his mother, and almost in spite of himself, that he was persuaded to raise Cardinal Richlieu, whom he did not yet know; it was not long before he was convinced of the vast extent of his genius, and the difference between him and his predecessors. Accordingly, he did him all the justice he deserved, and protected him resolutely against those whom envy, jealousy, and the desire of governing had made his enemies. Mazarine, whose merit he had tried, own choice; when, in order to place him

at the head of affairs, he gave him the preference to Chavigny and Des Noyers. In these he had discovered abilities only of a second rate, very useful indeed on many occasions, because they had been under the direction of the genius of Richlieu. They were such persons as Tacitus speaks of, *Pares negotiis, neque supra*; that is, equal to the posts assigned them, but too limited to go beyond them. After Richlieu's death, Lewis seemed to distinguish Des Noyers from the rest: yet, upon his putting on an air of importance, he was dismissed. "The little honest man," said this prince one day to his courtiers, "pretends to threaten me with resigning, when I happen to differ from him. I suffered Cardinal Richlieu to talk in this manner, because I never could have found another minister able to supply his place; but as for Des Noyers, I can find a hundred who are equal to him."

He carried his prudence and caution even to dissimulation, and it was impossible to discover his real sentiments. He knew perfectly the whole extent of his power, but his natural timidity frequently hindered him from the exertion of it. If the almost unbounded authority which he permitted the Cardinal to usurp, constituted the glory of his reign, it obscured, at the same time, his own personal merit. He was never considered as a great king, because he had a great



ster : nevertheless, his unshaken firmness in supporting him against his own inclination, is a proof of wisdom and discernment, and perhaps of greatness of soul, which does honour to his memory. He was by no means blind to the faults of his minister ; but he chose rather to bear with them, than to deprive himself of the advantages which he received from his great abilities. Satisfied with making him sensible, from time to time, that he was his master, he almost always yielded to his superior understanding ; but Richlieu made no other use of this deference, (which was a proof of the king's good sense, who only wanted a larger acquaintance with affairs,) than to persuade him, by the strength of his arguments. Those who blame him for making no use of the royal authority, are obliged to acknowledge, that it was in *his* reign the power of the crown was established upon the most solid foundation ; because he knew at least where to find a person with whom to intrust it, who was of all men in the world the most capable of causing it to be respected.

Being sober and regular in his manners, he was an enemy to luxury and expence. His principal diversion was hunting ; and, when the weather was bad, he shut himself up alone in his closet, where he amused himself with designing, painting, or composing music.

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When he gave audience to foreign ambassadors, he usually spoke with propriety and dignity.

He always discovered good dispositions, and principles of virtue and equity; and he was bent upon having justice administered with the greatest strictness. If he sometimes carried his severity too far, it was because, through the neglect of his education, he had not been sufficiently instructed to know that true virtue lies between the two extremes of vice; and that a just severity ought to be a medium between excessive rigour, and too great indulgence.

If he has been censured for having always some favourite, he cannot, however, be charged with suffering himself to be governed by them: for Richlieu, whose merit he well knew, is not to be reckoned in the number. Being naturally of a grave and melancholy turn, he wanted the bosom of a friend in which he could repose his cares, his vexations, and his difficulties; and this made him extremely sensible to the charms of friendship. It seemed that the favourites whom he had honoured with his confidence, were either not worthy of it, or did not know how to preserve it; for, when once removed, they were forgot for ever; and there is reason to believe that he did not dismiss them, till he had found upon trial, that, governed solely by their inter-

est or ambition, they were unworthy of the confidence which he had reposed in them.

If Souvré, and the other Preceptors of Louis XIII. had cultivated with care those powers of mind with which Nature had endowed him, they would have done very important service to their prince and their country. Nevertheless, as he had naturally good sense, the habit he had formed of thinking and acting in concert with so fine a genius as Richlieu, had furnished him with considerable light for the government of the state; and it may be presumed, that if he had lived much longer, he would in reality have reigned alone after Richlieu's death.



XXXV. Ob.

## XXXV.

## Observations on the Usefulness of TRAGEDY.

By MONS. RACINE.

OUR Translators generally mistake the meaning of the word *φοβος* in Aristotle's definition of Tragedy, rendering it by the word *terror*, whereas it signifies no more than *fear*; and accordingly the Latin interpreters constantly render it by the word *metus*. Aristotle could never hold that terror was essential to Tragedy, because the objects which excite it, are few and rare to be found, and excite it on that very account. If, therefore, terror was to be indispensibly excited by tragedies, it would have greatly diminished the number of them.

It is true, that the intention of Tragedy being to excite the strongest emotions in the soul, by striking it with terror, it is more perfect than when it does not rise above fear; but there are different gradations of perfection, and a Tragedy may be reckoned perfect, though fear and pity are the only passions which it excites. Fear and terror are, consequently, the two passions necessarily essential to Tragedy, and

which fails of exciting those passions, falls short of the agreeable and the useful.

Where is the utility of exciting these two passions? We make Aristotle indeed say, "That it excites them, in order to refine them." But the opposite opinions of commentators on this passage shew, that it is very obscure, and must remain so.

Can a writer of *his* character be charged with saying, that Tragedy expels the passions it labours to excite? Do the tragic poets aim at communicating the distempers of the soul by *insertion*, as some physicians do the small-pox, in order to cure them? It is said, that, by softening these passions, Tragedy takes from them whatever is culpable and excessive, and reduces them within the bounds of reason and virtue. But can there be any thing culpable in pity? Can human Nature be too compassionate? If the chief intention be to raise in the human breast a rational fear and pity, what piece was ever better adapted to this than *Athelie*, which, if Aristotle had even thought it worthy of the appellation of Tragedy, he would have given it a place only among those of the second class, the catastrophe being propitious to the good, and fatal to the wicked; a catastrophe that, according to him, restores complacency and tranquillity to the mind.

Why

Why must the force of poetry be exerted to blunt those two passions, which have the greatest aptitude to render us mild and humane? Nature has given us a heart which always relents with a tender facility at the distresses of our fellow-creatures. The tears which fill our eyes, even at the rehearsal of fictions, are the strongest proofs of our sensibility; and to endeavour to lessen fear and pity in us, is nothing less than to blunt the edge of the two best incentives to virtue.

Some interpreters of Aristotle advance, that the end of Tragedy is to harden our hearts, and, by a representation of our miseries, to inure us to fortitude. This, however, seems ill-founded; for hardly any thing was exhibited at the theatre of Athens but incest and parricide; consequently, to accustom us to the sight of our distresses for the improvement of our minds, could not but be the design of the poets, as these are two enormities which seldom happened on the real stage of the world.

Nero was fond of Tragedies; and his fondness certainly arose from the pleasing sensations which the softer passions forced upon him. What a glory is it for poetry to have been able to excite pity in the heart of Nero? Was the intention of this only to lessen compassion, and to harden his heart?

Alexander, the tyrant of Pheres, finding himself affected by a tragedy, rose from his seat, and went away, saying, That it would be a shame for *him*, who felt no remorse for the miseries of his subjects, to shed tears for those of Andromache. If the compassion excited by a tragedy, could inspire a tyrant with this reflection, it might, by degrees, have reclaimed him from his ferocity, and proved the happiness of a whole nation. Let it therefore no longer be said, that poets labour only to harden us. No ; let their powerful genius cherish, stimulate, and increase in us this sensibility which is the source of so many noble actions. When they draw tears from us for objects worthy of our tears, the tenderness they then excite, does honour to humanity. The character of Aristotle justifies my apprehension that his commentators have often, and frequently, to his disadvantage, mistaken his sentiments. There is, certainly, a glaring corruption in the above-mentioned passage. His valuable works had already suffered some adulterations, when Sylla, who discovered them at Athens, transported them to Rome ; and it may be imagined that those errors have been multiplied, during the succession of above seventeen centuries.

XXXVI. *Thoughts*

## XXXVI.

*Thoughts on the Style of HISTORY.*

By Mons. GAILLARD.

**T**HERE are words--- (the observation has been made before me), which, by being often in the mouths of those who little understand them, come at last to have no precise signification. This is perhaps the case with the following expressions,---*the historical style---his style is not like that of an historian, &c.* The generality of readers repeat these expressions, and probably do not understand them. Is it even absolutely certain, that there is a style peculiar to history, as there is one peculiar to tragedy, to comedy, to sacred or profane oratory ; in a word, to all those species of composition which are incontestably fixed ? If there is such a style for history, it ought to be the rhetorical style ; what the rhetorical style is to poetry, or at least nearly so. But I have some doubts to propose upon this subject.

Before reflection, and a spirit of method had fixed the different species of composition, the reasons for fixing these different species had ex-

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isted. Nature had established a proportion between words and things ; she taught men to say serious things seriously, pleasant things pleasantly, noble things nobly : but in writing, she blended and confounded these different species and colours, or at least, brought them too near each other ; she placed smiles too near to tears ; and the noble too near the familiar. Art has separated all this ; it has collected things of the same nature, appropriated them to a fixed species, and given this species an exclusive title to them. But what has art assigned to history ? What has it forbidden history the use of ? It is an error to imagine that grave and serious subjects only belong to history ; and we must not carry that haughty maxim of Ammianus Marcellinus too far, though it is true to a certain degree, *Historia asfucta discurrere per negotiorum celsitudines, non humilium minutias indagare causarum*. Must we then conceal the trifling causes which produced great events, or must we express them with majesty ? This would be turning them to burlesque. Nothing certainly ought to be neglected which characterises ages, nations, and princes. New ages, nations, and princes, have their errors, of these errors, some produce crimes, and we must detest them ; others only occasion ridicule, and we must dare to laugh at them. My opinion is, and it is supported by great examples,  
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and by the nature of things, that History may sometimes decently descend to a philosophic smile, and I can never think that she degrades herself by imitating philosophy.

What then is the general principle in regard to history? It is this: I borrow it from Sallust; *Facta dictis sunt exequanda*. This principle, notwithstanding, it is very general, seems clearer than what Cicero says upon the same subject, who tells us, that the style of history ought to be *elatum et incitatum*. Sallust's principle is, to vary the style according to the subject; to give events and persons their proper tone; not to bestow the same colours upon the devastations of war, and the subtelties of negotiation; to give characters all their force and energy, crimes all their horror, virtues all their dignity, great and noble actions all their *eclat*: not to degrade heroism by a feeble style, nor to chill the passions by a frigid one; not to give the little arts, the perfidious intrigues, and childish tricks of policy, a false importance by an elevated style.

## XXXVII.

*On the State of Morality in the first  
Ages of the World.**By* Mons. BURLAMAQUE.

**I**N the first ages of the world, men were under the direction of a much surer guide than all our treatises and dissertations. Certain facts well ascertained, certain truths, considered as unquestionable, and frequently confirmed by new facts, were to them evident principles,--axioms, upon which sophistry had not as yet tried her skill, nor a counterfeit philosophy rendered doubtful. From these principles, as from a fruitful source, each individual, without the aid of reasoning, and, as it were, by a single glance, drew certain consequences, of which his soul felt the force and justness, and formed to himself sure rules of conduct for every particular exigency. A father, without the assistance of philosophy, gave virtuous precepts to his children, and the leader of a people to those whom he governed. All their morality consisted in these precepts, which were expressed with brevity and perspicuity, in the form of incontestible axioms,  
which

which every one thought himself obliged to observe. Without proving the existence of a God, they said, it was necessary to reverence him ; without reasoning upon his authority and his rights, they said, it was necessary to obey him ; without enquiring what conscience was, they obeyed its dictates ; without entering into any discussion in regard to justice and injustice, they never confounded them ; they esteemed and recommended the one as the will of God ; they blamed and forbade the other as disobedience to the supreme Being. Without disputing about the immortality or immateriality of the soul, a future state, or the nature of rewards and punishments, they were afraid of offending that God who abhors wickedness, and will not fail to punish it ; and were convinced of the necessity of practising virtue, which was sure of obtaining the approbation and blessing of Heaven.

Such was, in general, the method of the earliest writers, whether inspired or uninspired ; and such is the idea which they give us of the morality of their own, and of the preceding times.

Their principles are,---the existence of one God ; a providence which interests itself in the affairs of men ; a sovereign authority which lays men under an obligation of obedience ; a divine will which enjoins virtue, and forbids vice ; di-

vine justice which sooner or later rewards the one, and punishes the other ; together with a sufficient share of knowledge in all men, to distinguish vice from virtue upon every occasion.

They make use of those principles as of so many mathematical axioms, which there is no occasion to demonstrate, as they are supposed to be known and admitted by every body. Their morality consisted in practical precepts or rules of conduct, without any speculative or philosophical reasonings to explain or illustrate them ; they were contented with enforcing them by motives drawn from the fear of God, and from present utility.

It is sufficient to read the sacred books of the Old Testament, to be convinced of the truth of what I have said, and to acknowledge that we must not expect to find in those divine productions, either a connected treatise, or regular system, according to the scientific method of modern philosophers ; in a word, that we must not look for a philosopher among the authors of those writings. They address themselves to the memory for facts ; to conscience for precepts ; and to sentiment, for motives ; without entering into any discussion, enquiry, or speculative dispute.

The same may be said in this respect of those authors who were not inspired. None of the  
histo-

historians, poets, or moralists, before the foundation of the philosophic schools in Greece, have given us a regular treatise of morals. We find in them, however, all the foundations of the art of living, all the principles of morality, all the real motives to virtue, and the greatest part of the essential precepts of a regular and useful life.

Homer and Hesiod, the oldest poets, whose works have reached us, furnish an example, in regard to uninspired authors, which confirms the idea I have given of the state of morality before the establishment of the philosophic schools in Greece.---According to them, the laws of justice had God for their author. His authority gave those laws their obligatory force, and the distributive justice of Heaven was the motive to obedience.

Such too was the state of morality among the Indians, Persians, Phœnicians, Egyptians, Greeks, Gauls, Latins, and every other nation under heaven. The notion of a future life, in which the virtuous were to be rewarded, and the wicked punished, universally prevailed. Orpheus, we are told, brought this notion from Egypt into Greece, and Homer adopted it. Endless would it be to repeat all that is to be found

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upon this subject in the writings of the poets, who were for many ages, the only teachers of morality, and who carefully preserved in their works the notions and ideas of former times.

Morality lost this useful simplicity, when the philosophers, as they were called, began to treat of it. A curiosity, pushed too far, made them enter into the discussion of several curious questions, in relation to those clear and efficacious principles which had been sufficient in former times ; and the pride of explaining every difficulty, became a dangerous spur to this curiosity. What was formerly a practical art, became now a speculative science, a subject of controversy. Different systems were erected, and warm contentions arose in support of them. Some attacked, others defended, all were eager for victory, and all contended earnestly for or against propositions, as they were or were not favourable to their several schemes ; first principles were rendered doubtful ; nay, they even went so far as to deny them absolutely ; and criminal passions, impatient of being restrained by the precepts and laws of virtue, found their interest in darkening, or even rejecting the truth ; and, accordingly, availed themselves of those disorders, and increased them. The voice of conscience was stifled in many persons by every kind of sophistry. New enquiries,  
and

and profounder studies were necessary to form a judgment of those controversies ; and after much labour and application, they still found themselves in a state of uncertainty in many respects. Happily for mankind, the bulk of the people were incapable of entering into these disputes ; left them to the philosophers, and continued to follow the dictates of conscience, and to revere ancient maxims, when no violent passion intervened. There were some wise philosophers also, who endeavoured to strengthen the laws of virtue, rather than support their own systems.

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### XXXVIII.

#### *Political Maxims concerning Home-Trade.*

*By the Abbé DUQUET.*

**L**ET a kingdom be ever so large, it may, when it is well governed, be compared to a rich house in the country where they buy very few things, and sell a great many.



Its own necessities must be very few, when it supplies the wants of other nations with its produce ; or it must be soon drained of its money, when it has no commodities to sell ; and will always continue poor, if it is perpetually constrained to buy.

A wise prince must, therefore, put his dominions into a condition of obtaining a great many superfluities, that may be exchanged with other nations for the necessities wanted by his own subjects.

He should give all encouragement to commerce, and remove every obstruction to it under his government. If he does otherwise, a province which has no oil or wine, but abounds in iron and flocks, cannot dispose of what they do not want, nor buy what they do want. It is just so with that province, which draws no profit from oil or wine, proportioned to what it would do, when allowed to trade with a province or country deprived of these commodities.

Immoderate and high taxes upon goods often ruin trade and commerce, because they exceed the nett profit arising from them.

The same complaint may be justly urged against arbitrary tributes ; such as are too frequently paid on certain rivers, and unnecessary tolls. These obstacles and impositions devour trade ; make goods, which have no consumption in the way

way of commerce quite useless, and reduce other places, where they are necessary, to misery and want; when they might otherwise have sold them for a reasonable profit, or exchanged them for goods of an equal value. Thus the union of the principal parts of a kingdom may be interrupted, wealth is hindered from circulation, and the natives of some parts are reduced to a necessity of buying from foreigners, what they might find at home, if the interior commerce of the provinces or counties had been left free and open, and disencumbered from the charge and difficulties of carriage.

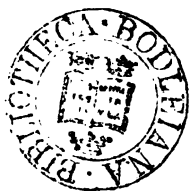
The prince who lessens the taxes on the internal commerce of his subjects, will presently find a considerable increase in his revenues, by a greater consumption at home, or by transportation of its superfluities to foreign parts. And again, the subjects in general would be so enriched by trade, as to be able with greater ease to bear the expences of the public upon all emergencies.

The next care of a prince, is to take care of the public roads; to repair those that are bad, and to keep up these that are good.

Where rivers can be made navigable, or navigable rivers carried farther, without too great an expence, it should be done at the charge of the public.

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As it is often found, that the inconvenience of passing an uncultivated and desert country prevents all manner of commerce, it would be a public good to inclose it, and build villages ; and, by some extraordinary privileges, incite inhabitants into those parts, to facilitate the circulation of trade. It is certain, that a frequency of towns, safety of roads, and a convenient care of carriages, are the great promoters of the interior commerce of a kingdom. A constant circulating trade, is the spring of action in every country.



THE END.



